



# Catalogue

OF THE

## Arabic and Persian Manuscripts

IN THE

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AT

BANKIPORE

VOLUME VI

(PERSIAN MSS)

SCIENCES (CONTINUED) AND ARTS

*Prepared by*

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19 7



## PREFACE

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THIS eighth volume of the Catalogue of the Persian MSS and the eleventh of the whole Catalogue contains notices of 150 MSS which added to the number of MSS described in the preceding seven volumes brings up the total to 1 110

The MSS described in this volume belong to the section *Sciences*, which was not completed in the preceding volume and to *Arts* and are arranged under the heads of Medicine Logic Arithmetic Algebra and Geometry Astronomy and Astrology Geomancy Divination Interpretation of Dreams Falconry Mineralogy Archery Calligraphy and Drawings and Anthologies and Albums

Of the MSS noticed in the present volume the following may be mentioned as the most interesting and worthy of attention

- No 961 Nur ul Uyun a rare and old Persian medical work on the diseases of the human eye composed in A H 480= A D 1087
- No 962 Dakhirah i Khwarazm Shahi an exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science dated A H 664-668
- No 992 Ilajat i Dara Shikuhî a rare encyclopædic work on medicine
- No 1026 Asas ul Iqtibas a work on logic by Nasir ud Din Muhammad ut Tusî A beautifully written copy dated A H 981
- No 1045 A very useful and interesting copy of Abd ul Ali Barjandîs commentary on Nasir ud Din Tusîs famous manual Bist Bab on the construction and use of the astrolabe containing valuable marginal notes and annotations by the commentator himself and glosses due to Khayr Ullah Khan Muhandîs

- No 1049 Kifâyat ut-Ta'lim, a rare work on astronomy by Muhammad bin Mas'ûd Gaznawî
- No 1061 Ma'yâr-ul-Azmân, a treatise on chronology by Ratan Singh Zakhmî
- No 1066 Risâlah-ı Raml, a very small tract on geomancy, by Nasî-ud-Dîn Muhammad Tûsî
- No 1072 Bâz Nâmah, a work on falconry, without the author's name. The MS contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey
- No. 1078 Twenty finely illuminated sheets of excellent calligraphic specimens, bound in leather
- No 1079 An album of miniatures and specimens of calligraphy
- No 1080 Another album of miniatures and specimens of calligraphy
- No 1086 A third album of miniatures
- No 1089 An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shâh Jahân, with many seals and signatures of nobles and distinguished persons of the Mughal Court
- No 1091 A very interesting and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shâh Jahân), and containing a collection of choice poems by the eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era
- No 1094 A large collection of prose and poetical compositions by various authors together with the Qâbûs Nâmah of Kaikâ'ûs bin Iskandar
- No 1096 A very useful and interesting album containing a collection of 4,578 Rubâ'îs by 461 poets of ancient and modern times, arranged in alphabetical order
- No 1098 A very interesting, valuable and most beautifully written and illuminated copy of a Persian anthology,

containing a large collection of choice and useful compositions in prose and verse by various authors and poets

- No 1099 A very interesting and beautifully written album containing love letters each written on a beautifully designed drawing representing a tree fruit or flower<sup>2</sup> bunch and such like followed by the reply written on an exactly similar drawing
- No 1101 Tuhfat ul Habib a rare and very interesting anthology by Fakhr bin Muhammad Amiri
- No 1109 An interesting album of Persian lyrics and verses arranged according to the topics of which they treat

J A CHAPMAN

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4th October 1926



# TABLE OF CONTENTS

## MEDICINE

	No.	PAGE
Nur ul Uyun	961	1
Dakbiraḥ : Khwarazm Shahi	962-963	3
Khafā : Alāfi	966	7
Qanunchah	967	9
Ikhtiyarat : Badli	968-969	10
Kifayah : Mujahidiyah	970	11
Khulāṣat ul-Tajrib	971-974	12
Maḍan ul Shifa : Sikandar Shahi	975	15
Riyad ul Adwiyah	976-977	16
Bahr ul-Jawahir	978-979	17
Matlab ul Mubāhirin	980	18
Qarabādin : Shifa :	981-983	19
Anis ul Atibba	984	20
Mufradat	985	21
A treatise on sexual science by Tahir	986	22
Dastur ul Atibba	987	23
Alfaz : Adwiyah	988	23
Qarabādin : Maḥsumi	989-991	24
Ilaj ul Dir : Shikuli	992-993	25
Tuhfat ul Muḥminin	994-998	27
Qarabādin : Jalali	999	29
Khirqah	1000	30
Tibb : Akbari	1001-1003	31
Qarabādin : Qadiri	1004	32
Mizan : Tibb	1005	33
Shifa ul Qulub	1006	34
Makhzan : Asrar : Atibba	1007	35
Khulasat ul Ayyah : Alam Shahi	1008	36
Talif : Sharif	1009	37



	Nos	PAGE
'Ilâj-ul Amrâd .. . . .	1010	38
Riyâd-ul-Fawâ'id . . . . .	1011	<i>ib</i>
Giyâsiyah . . . . .	1012	39
Khulâsat-ut-Tashrih . . . . .	1013	40
Dastûr-ul-Fasd . . . . .	1014	41
Shifâ Khânah . . . . .	1015	<i>ib</i>
Qarâbâdin-ı Suryânî . . . . .	1016	42
Qarâbâdin-ı Kâfi .. .. .	1017	<i>ib</i>
Mujarrabât-ı Bû 'Alî Khân . . . . .	1018	43
Multaqat-ı Dakâ'iyah . . . . .	1019	44
Tuhfat-ul Ahbâb . . . . .	1020	45
Jawâb-ı Shâfi . . . . .	1021-1023	<i>ib</i>
A collection of medical works by Yûsufî, viz		
Fawâ'id ı Akhyâr, Qasidah dar Hif-ı Sihhat, Qasidah dar Lugat-ı Hindî, Jamî' ul Fawâ'id, Sittah-ı Durûriyah, Dalâ'il-un Nabd and Dalâ'il-ul Baul . . . . .	1024	46
An anonymous treatise containing a collection of medical prescriptions with a similar tract . . . . .	1025	48
LOGIC		
Asâs-ul-Iqtibâs . . . . .	1026	49
Risâlah-ı Sugrâ wa Kubrâ . . . . .	1027-1028	50
Risâlah-ı Kubrâ . . . . .	1029	51
Risâlah-ı Mantıq . . . . .	1030	<i>ib</i>
ARITHMETIC, ALGEBRA, AND GEOMETRY		
Lilâwatî . . . . .	1031	52
Tarjumah-ı Khulâsat-ul-Hisâb (by an anonymous author) . . . . .	1032	53
Khulâsat-ul-Hisâb .. .. .	1033-1034	54
Gâyah-ı Jihd-ul-Hisâb .. .. .	1035	55
Tarjumah-ı Khulâsat-ul-Hisâb (by Muhammad Sâdıq Tabrizî) . . . . .	1036	56
Dastûr-ı Hisâb . . . . .	1037	<i>ib</i>
Kifâyat-ul-Jabr . . . . .	1038	57
Risâlah-ı Hisâb . . . . .	1039	58
A tract on arithmetic . . . . .	1040	<i>ib</i>

TABLE OF CONTENTS

ix

ASTRONOMY AND ASTROLOGY

	PAGES	PAGE
Zij-i-Jadidi Sultani	1011	9
Sharh-i-Zij-i-Jadidi Sultani	1012-1014	
Sharh-i-Bab	101-1017	62
Risalah-i-Hayat	1048	64
Kifayat-ul-Talim	1019-1020	65
Sharh-i-Risalah-i-Quhji	1021-1022	66
Terjuman-i-Tahtih-ul-Malak	1027	67
Tatimmat-i-Qiranat-i-Muhammad		
Bakr-ah	1024	68
Zawajih-i-Husn-ah-Quli	1025	69
Zij-i-Jadidi-i-Muhammad Shadi	1026	70
Tahtih-i-Zij-i-Muhammad Shadi	1027	71
Taqrib-ut-Tahrir	1028	72
Risalah-dar-Maxrafat-i-Afzaliyah	1029-1030	73
Maxrafat-ul-Arman	1031	74
Istihbat-ut-Taqsim	1032	75
Anis-ul-Ahbab	1033	76
Astronomical tables	1034	77
Risalah-i-Afzaliyah	1035	78

GEOMANCY

Risalah-i-Raml	1036	79
Culzar-i-Raml	1037	80
A treatise on geomancy	1038	81
Two treatises on geomancy	1039	82

DIVINATION

Ial-Namah	1070	83
-----------	------	----

INTERPRETATION of DREAMS

Kamil-ut-Tahtih	1071	84
-----------------	------	----

IALCONRY

Baz-Namah	1072	85
-----------	------	----

MINERALOGY

Jawahir-Namah	1073	86
Majmu'at-us-Sana'at	1074	87

				ARCHERY			
				Nos			PAGE
Hidâyat-ur-Ramî .. .. .				1075			85

### CALLIGRAPHY AND DRAWINGS

Risâlah-i <u>Kh</u> wushnawîsî .. .. .				1076			86
Tadkirah-i <u>Kh</u> wushnawîsân .				1077			89
Illuminated sheets of calligraphic specimens . . . . .				1078			90
An album of miniatures and specimens of calligraphy .. .				1079			91
An album of miniatures and specimens of calligraphy . . . . .				1080			93
Twenty-three sheets of calligraphic specimens .. .				1081			95
An album of miniatures and specimens of calligraphy . . . . .				1082			<i>ib</i>
Twenty sheets of modern calligraphic specimens . . . . .				1083			96
An album of calligraphic specimens . . . . .				1084			97
Twenty-four folios (fastened together) containing specimens of calligraphy . . . . .				1085			<i>ib</i>
An album of twenty-two miniatures . . . . .				1086			98
A single sheet of calligraphic specimen . . . . .				1087			99
A portrait of <u>Shaykh</u> 'Abd-ul Qâdir Gilânî .. .				1088			100

### ANTHOLOGIES AND ALBUMS

An anthology bearing an autograph note by <u>Shâh</u> Jahân . . . . .				1089			<i>ib</i>
An anthology containing choice pieces . . . . .				1090			101
An anthology bearing an autograph note by prince <u>Kh</u> urram (afterwards <u>Shah</u> Jahân) . . . . .				1091			103
An album of prose and poetry . . . . .				1092			106
A large collection of selections from poetical works . . . . .				1093			109
Another large collection of prose and poetical compositions together with the Qâbûs Nâmah . . . . .				1094			110

## TABLE OF CONTENTS

xi

	Nos	Page
Selections from Diwans	1095	114
A large collection of Ruba'is	1096	116
An album of Persian poetry	1097	ib
An illuminated copy of an anthology containing choice compositions	1098	117
Murasalat i Shauqi (Love letters)	1099	134
A collection of choice Arabic and Persian compositions	1100	135
Tuhfat ul Habib (A collection of choice Gazals)	1101	140
An album of prose and poetical pieces	1102	141
A collection of poetical selections	1103	142
A collection of poetical extracts	1104	ib
Selections from poetical works	1105	144
Selections from prose and poetical works	1106	144
Selections from Diwans	1107	145
An anthology of Persian verses	1108	146
An album of Persian lyrics and verses	1109	ib
A collection of Persian and Rekhtah verses	1110	147



# PERSIAN MANUSCRIPTS.

## MEDICINE

No 961

foli 270 lines 17 size  $7\frac{1}{4} \times 4\frac{1}{2}$   $5 \times 3$

نورالوون

## NŪR-UL'UYŪN

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment in the form of questions and answers

Author Abū Ruh Muḥammad bin Mansur bin Abī Abd Ullāh bin Mansur ul Jurḡānī (Eth. Bodl. Lib. Catalogue No 1575 has Yamani) known as Zarrīn Dast *ابى روح محمد بن منصور بن ابى عبد الله بن منصور الجرجاني المعروف بزريں دست*

Beginning —

داناكه اول علم بران بودانى و سرانى بود نا بوبت بعامر ما  
عليه السلام \*

The author tells us in the preface that he wrote the work at the request of his royal patron Abul Fath Malīk Shāh bin Muḥammad ibn Da'ūd of the Saljuqī dynasty who reigned A. H. 465–485 = A. D. 1072–1092. He mentions several earlier authors such as Hunayn bin Ishaq, Ibn Mīṣawayh, Muḥammad ibn Zalarīya Rāzī etc. none of whom he says had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time and that his royal patron the reigning sovereign also spoke Persian he wrote this work in that language in the form of questions and answers so that it might be easily remembered by one and all.

The date of composition, given by the author, is A H 480 = A D 1087

The work is divided into ten *Maqālah*, each of which consists of a number of questions and answers, as follows

I در مام تسریح و ترکی ، و حد و هیئات و مزاج خاص و مزاج عام و جسم و ... consisting of one hundred and fifty three questions and their answers, on fol 4a

II در شمارها و عارضهائی که بیفتند در جسم که بتوان دید جسم و بحس در توان یافت و علامت هر یکی چگونه باشد و سبب آن بیماری از چه باشد و نام ... consisting of two hundred and fifteen questions and their answers, on fol 41b

III در شمارها که بحس م نتوان دید و بحس در توان یافت الا بعقلی تمام in two hundred and five questions and answers, on fol 89b

IV در علاج بیماریهای که آنها علاج نماند و علاج بدبود و آن علاهای ... consisting of one hundred and seventeen questions with answers, on fol 122a

V در بیماریهای که در جسم افتد که آنها علاج نماند و علاج پدیدبرد و ریح in twenty questions and answers, on fol 164a

VI در آن که چه باید کرد تا مصرب نار دارد و مدعت نه به ار رساند الح in one hundred and ninety questions and answers, on fol 167a

VII در صنعت و دستکاریها که در چه باید کرد که هر یک چگونه باشد الح in thirty questions and answers, on fol 192a

VIII در آنکه علاج نتوان کرد نه دارونه بدسکاری و زرافان گویند که in twelve questions and answers, on fol 213a

IX در داروهای معرد که در علاج جسم نکار آید الح in twenty one questions and answers, on fol 219b

X در داروهای مرکب در علاج بیماریهای جسم نکار برد الح in twenty one questions and answers, on fol 238b

Each *Maqālah* is immediately followed by the questions which are again repeated with their answers

Folios are misplaced in several places and the MS is water stained at the beginning

Written in fair Nasta liq

Dated A H 980

No 962

foli 189 lines 31 size 17×12½ 16×10

دائرة حوارزمساهی

## DAKHĪRAH-I KHWĀRAZM SHĀHĪ

An exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science in Persian complete in two separate volumes

The name of the author as given in the present copy is Isma'il bin ul Husayn bin Muhammad bin Ahmad ul Husayni ul Jurjani

اسمه لى بن الحسن بن محمد بن احمد بن الحسين الجرجاني

Beginning —

الحمد لله رب العالمين و الصلوة على سيدنا محمد و المصطفى و آله  
الطاهرين حون بعدد انور تعالى حنل بود كه جمع كندد ان كتاب بعدد  
دعا گوى خداوند حوارزمسأه الاحل العالم العادل المؤيد المنصور ولى الدعم  
و طب الدين نصره الله ان حمل الاسلام و اهر الكفرة و المسركن عماد  
الدولة و بحر الامه داح المعاني امير الامرا ارسلان تكس بمن الملوك  
و السلاطين ابو الفتح محمد بن بمن الملك معن امير المومنين و صد  
حوارزم كرد •

It is remarkable that the opening lines the name of the author and that of his patron as given in the present copy differ more or less from those found in other copies

We learn from the preface that during the year 504 A H = A D 1110 1111 when the author happened to visit Khwārazm he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muhammad Khwārazm Shāh (who was appointed governor of Khwārazm by the Saljuqi Sultan Sanjar in A H 491 = A D 1098 and ruled there till A H 521 = A D 1127) The author therefore chose to settle there and wrote the present work which he dedicated to his patron the aforesaid Khwārazm Shāh. He further adds that his object was to write a book which should have a world wide reputation as well as to remove the want and inconvenience of physicians



and others, which they felt in the absence of a comprehensive medical work

Yâqût in his *Mu'jam-ul-Buldân*, vol II, p 55, gives the author's name as Abû Ibrâhîm bin ul-Hasan bin Muhammad ul-Husaynî, and says that he stayed for a long time in K̄hwârazm and subsequently went to Merv, where he died in A H 531 = A D 1136, 1137 Hâj K̄hal who calls the author Zayn-ud-Dîn Ismâ'îl bin Husayn ul-Jujânî mentions four works by the author, viz the present work, in twelve volumes, the *Agrâd-ut Tibb*, اعراض الطب (see Ind office Lib Cat No 2286) in two volumes, the *K̄hafî 'Alâ'î* حفى علائى (see No 966 below) in two, and the *Yâdgâi*, يادگار in one The same Hâj K̄hal gives in one place A H 530 = A D 1135, 1136, in another A H 531 = A D 1136, 1137 and in a third, A H 535 = A D 1140, 1141 as the date of the author's death Habîb-us-Siyar vol II, puz 4, p 176 wrongly states that the author flourished in the reign of Tukush who reigned A H 568-596 = A D 1173-1200 See Ricu II p 466, W Peitsch Berlin Catalogue, p 574, Ethé, India Office Lib Catalogue, Nos 2280-2283, Ethé, Bodl Lib Catalogue, Nos 1576-1578, E G Browne Camb Catalogue, p 211 Hâj K̄hal vol III, p 330, mentions a Turkish translation of the work by Abul Fadl Muhammad bin Idris ud-Daftarî, who died in A H 982 = A D 1574

#### Contents —

The entire work is divided into nine *Balkhsh* or *Kitâb*, with numerous subdivisions termed *Guftâr*, *Bâb* and *Fasl* The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies The present copy contains the first five *Kitâb*, as follows

I Definition and utility of medicine structure of human body ( کتاب سه تین اندر شناختن حدتها . و صنعت آن و شناختن کوهرس مردم و چیرى و چگونگی او و شناختن مادنها و حالها و مراجهها و احوال عادنها و شریح ( اندامها و یاد کردن فوت اندامها ), on fol 4a, in six *Guftân* The following colophon at the end of the first *Kitâb* says that its transcription was finished in *Dulqa'd*, A H 664

در حق برین وقتی تمام شد کتاب نخستین از کتابهای دوحیره و ار  
س این کتاب دویم آید ان شاء الله تعالی . . عسر اوسط شهر الله المبارک  
دی فعدة حجة اربع و ستین و ستمایه هجرتی بر دسه صعدا برین همه  
جلایس محمد بن احمد بن عثمان حدکس سمماتی\* (sic) .

II Health and diseases of the human body ( اندر سناختن )  
 حالهای من مردم از ندرستی و بیماری و انواع و اعراض و اسباب آن  
 و سناختن نص و نصرة و سناختن احوال هر چه از من نبرون آمد خون عروق و عقب  
 on fol 46b ( و نول و عاظم و ابنة از حمله سناختن اعراضی ناسد ادرین کتاب ناسد  
 in nine *Guftar* The last seven foll of this *Kitab* supplied in a later  
 hand are written in a curving and hasty hand by ابو محمد ابن احمد  
 احمد ابن محمد ابن ابو and are dated 24 Rajab 4 H 741 —  
 ( العوارزمی ) تمام شد کتاب دوم از دخترة حوارزمساهی و از نس ابن کتاب سنم  
 اند اساء الله تعالى ومع العواجم من نكبرية الرابع والعشرون من رحب  
 المبارک سنة احدى و اربعين و ١ انه على يد العبد الضعيف احمد  
 ابن محمد ابن ابو العاسم الخوارزمی (٩)

III Preservation of health precautionary measures ( اندر نگاه داستن )  
 ندرستی و ندرت هوا و مسکن سناختن و احوال عدا و ندرت طعام و سراب و ندرت  
 خواب و ندرتاری و ندرت حرکتها و سکون و سناختن احوال کسوتها و عطر و اسفروم و  
 نگار داستن روعتها و ندرت می کردن و داروی سهل خوردن و ندرت قصد و  
 حجاب و دوحه و حفته و ساف و ندرت اعراض نفسانی چون سادی و اندوه و  
 ندسه کارها و غیر آن و ندرت حالهای که اندر من مردم بدید آمد و ندرت آمدن  
 آن سببها بیماری بود که خواهد بود و ندرت بروردن اطفال و ندرت پیران و مسافران  
 ( حمله اندرین کتاب ناسد ) on fol 77b in fourteen *Guftar*

IV Diagnosis of diseases crisis and prognosis ( اندر استعراج مرض )  
 معنی اندر سناختن هر بیماری که کدام بیمارست و سناختن نصیح و بخران و سناختن  
 ( حال بیماران که چگونه خواهد بود و انس را طنبان مقدم المعرفة گوید  
 on fol 142b in four *Guftar* Dated Rabi II A H 665

V Various kinds of fevers their symptoms and cure ( اندر باد )  
 ( کردن تب و اسباب و انواع آن و احوال علاج آن ) on fol 157b in six *Guftar*

## No 963

fol 190-403 (213 foll) lines and size same as above

The second volume of the *Dakḥirah* i *Khwarazm Shāhī* or the  
 continuation of the preceding copy comprising the last four *Kitāb*  
 as follows —

VI Diseases of the human body from the head downwards ( اندر علاج بیماریها از فوق سر تا ناحن پای ) on fol 190<sup>b</sup> in twenty-one *Guftâr* Dated Shawwâl A H 668

VII Tumours, ulcers wounds, etc and their treatment ( اندر علاج آماہ ر و ر و و تدبیر شکایتیں و داع کردن و علاج اندامی کہ بناہ سود و تدبیر (سکتائی و آردگی) on fol 356<sup>b</sup> in seven *Guftâr* Dated Dulhijjah A H 668

VIII Necessary precautions against the diseases of the external parts of the body ( اندر تاکیرکی و آرایس ن ) on fol 379<sup>b</sup> Dated Dulhijjah, A H 668

IX Poisons and antidotes ( اندر زہرها و نارها ? ناد زہرها ) on fol 388<sup>b</sup>, in five *Guftâr*

After finishing this ninth *Kitâb* with which the Dakhîrah originally concluded, the author wrote a تتمہ or supplement, dividing it into two parts termed *Guftâr* and کتاب فرامادیں

The *Guftâr* treating of the various medical uses of the different limbs of animals ( اندر منافع اعضاء حیوانات ) begins on fol 400<sup>b</sup> It is arranged alphabetically beginning with انسان and ending with مدد

The فرامادیں divided into two *Maqâlah*, treating respectively of simple and compound medicaments, is wanting

Each *Kitâb* is preceded by a full table of its numerous subdivisions Both the volumes are written by one and the same scribe محمد بن احمد بن عثمان in good Naskh with the headings in a bold hand

Besides the last seven foll of the second *Kitâb* written by ابن احمد بن عثمان, and dated A H 741, several other foll supplied by the same scribe are found here and there in both volumes A few foll at the beginning of the first volume and the last two foll of the second volume are written in a later hand, and spaces for insertion of the names of diseases are left blank in many places

No 964.

fol 453, lines 19, Size 11¼ × 7, 8 × 4¾

The Same

Another copy of Dakhîrah-i Khwârazm Shâhî

The beginning of this copy, which slightly differs from the preceding, is

الحمد لله حمد الساکرین و الصلوة علی نبی المصطفی و آله المعتمنین -  
چون ار تدبیر ایرد چندان بود الح \*

The present copy comprises the first four *Kitab* as follows  
*Kitab* I on fol 5<sup>a</sup> II on fol 106<sup>a</sup> III on fol 208 IV on fol 409<sup>b</sup>

Spaces intended for minor headings are left blank in several places

Written in ordinary Nasta liq within red borders

Not dated apparently 18th century

No 965

fol 231 lines 15 Size 9 × 5 $\frac{3}{4}$  7 × 4

A very bad copy of the fourth and fifth *Kitab* of the *Dakhirah* of *Al-Khwarazm Shahi*

Beginning —

كتاب الرابع من الدرّة الحوام ساعده اذ عدم المعروف و ان

كتاب چهار گنار اس \*

The fifth Book begins on fol 77

Written in a careless Indian Ta liq with the headings in red

The MS is full of clerical mistakes

Dated A H 1244 = A D 1866

The MS is in a damaged condition

The seals of Sayyid *Alhwurshid* Nawwab and Sayyid *Vilayat Ali Khan* of Patna are found at the beginning and end of the copy

No 966

fol 94 lines 15 Size 9 × 5 $\frac{1}{4}$  6 × 3

حمى لائى

KHAFI-I-'ALĀ'Ī

A hand book of medicine

Author Isma il bin Hasan Jurjani اسمعيل بن حسن حرجاني

Beginning —

الحمد لله - العالمين اما بعد حون خادم دعا گوئى اسمعيل

ان الحسن الحرجاني ار جمع كتاب درّة حوام مشاهى فارغ شد الحج \*

The author, who has been already mentioned in connection with his earlier and larger work, the *دائرة حوار مسامی* No 962, tells us in the preface to the present work that after completing the *Dak̄hīrah*, he was requested by prince *Atsīz*, the son and successor of Muhammad *Kh̄wārazm Sh̄hāh* (A H 491-522 = A D 1098-1128) to write a compendium of that larger work. Hence the composition. He further adds that as this manual, consisting of two volumes, could be carried in boots he entitled it *Kh̄afī*, or hidden. The prince for whom the work was written is designated here thus

الامير الاحل السيد العادل نساء الدين عمدة الاسلام علاوالدين و الدوله  
صياء الملة بحكم الامة مويد الملك تاج الملوك ، و السلاطين نظام المعالى  
فريل ارسلان ابو المظفر اتسير بن - وارزم شاه - سام امير المومنين \*

The date of composition assigned to the work in Stewart's Catalogue, p 106, is A D 1113 i e A H 506-7. The work consists of two parts, treating respectively of theoretical and practical medicine.

Part I is subdivided into two *Maqālah*, viz

1 Preservation of health, in sixteen *Bāb* fol 3<sup>n</sup> 2 Diagnosis of disease, in seven *Bāb*, fol 3<sup>n</sup>

Part II is subdivided into seven *Maqālah*, viz

1 Advice to physicians, 2 Treatment of local diseases, in eighteen *Bāb*, 3 Fever, Measles, and Smallpox, 4 Tumours, sores and wounds, 5 Fractures, bruises, and dislocations, 6 Treatment of the hair and of skin diseases, 7 Antidotes, fol 44<sup>n</sup>

A copy of the work is noticed in Rieu II, p 475

Written in fan *Nasta'liq* within gold and coloured borders, with an illuminated head-piece and double-page 'Unwān at the beginning, by order of Rājah Ajīt Singh Bahādur

Dated Jumādā I, A H 1196

No 967

fol 129 lines 7 size  $6\frac{1}{4} \times 4\frac{1}{4}$   $4\frac{1}{4} \times 2\frac{1}{4}$

قانونچه

## QÂNŪNCHAH

An anonymous medical tract treating of the substantial elements of health & the constituent parts of the body and the organs temperaments and faculties various conditions and accidents of the body and their symptoms preservation of health treatment of diseases diet etc etc

The work seems to be a Persian translation of Mahmud ibn Muhammad ul Jagmimis (d A H 745 = A D 1344) Al Qanunjah a compendium of Avicenna's (b A H 370 = A D 980 and d A H 428 = A D 1037) famous medical encyclopædia القانون (Canon) see Arab Cat vol iv p 73

Lithographed in Lahore 1 H 1312 An English translation Calcutta 1782

Neither the author's name nor the title of the work appears in the text but in the colophon the work is called قانونچه

The work divided into ten *Maqalah* begins at once with the first *Maqalah* thus —

اس ساله مرتب گسب نر دة معاله معاله اولی در امور طبعی

داد دانسب که با - حسب الحج

*Maqalah* II fol 15<sup>a</sup> در سرج

*Maqalah* III fol 27<sup>a</sup> در احوال بدن انسان و اسباب و علامات وی  
که دلاله میکند بر حکونگی بدن

*Maqalah* IV fol 44<sup>b</sup> در بدن و نقره

*Maqalah* V fol 62<sup>a</sup> در دندان و دندان

*Maqalah* VI fol 79<sup>a</sup> در بیماریهای سر

*Maqalah* VII fol 92<sup>b</sup> در بیان امراضی که ارسته با ناس ناف پیدا  
میسود

*Maqalah* VIII fol 105 در بقعه امراض اعضا

*Maqalah* IX fol 111<sup>b</sup> در بیماریهای ظاهر بدن

*Maqalah* X fol 121<sup>b</sup> در موی الطعمه و اسره

Written in ordinary Ta liq

Dated 24 *Sha'bân*, the year is illegible. Apparently 19th century.  
The scribe *سید محمد امین الدین* says that he wrote the copy at  
the request of his teacher *Hakim Muhammad Ismâ'îl*.

No. 968.

fol. 277, lines 21, size  $9\frac{1}{2} \times 6\frac{1}{2}$ ,  $5 \times 2\frac{1}{2}$

اختیاراد، بدیعی

## IKHTIYÂRÂ'I'-I BADÎ'Î.

A work on materia medica

Author 'Alî bin ul-Husayn ul-Ansârî, better known as Hâjî  
*Zayn-ul-'Attâr* *علی بن الحسن بن الاصحاری المصنف و کاتبی بن العطار*

Beginning —

امدادك حمد نبی عدد و اعداد بسیار مددعی را که آثار ابداع او بر هر  
وزمی از اوراق و سبزی از استکار سمع و وضوح یافته اله

The author, who was born in *A H* 730 = *A D* 1330 and died *A H*  
806 = *A D* 1403, was the son of *Jamâl-ud-Dîn Husayn*, a renowned  
physician of *Isfahân*. Besides the present work he wrote other medical  
treatises viz *رسالة در صنعت مردان و زنان* and *تحفة الملوك - مفتاح الحرايين*

He completed the present work in *A H* 770 = *A D* 1368

The work is divided into two *Maqâlah*

*Maqâlah* I treats of the simple drugs in alphabetical order,  
fol 3<sup>b</sup>

*Maqâlah* II on compound medicaments, in sixteen chapters  
fol 251<sup>b</sup>

A very old copy of the work dated *A H* 805 is noticed in *Ethé*,  
*India Office Lib Catalogue* No 2289. See also *Rieu* p 469, *E. G.*  
*Browne*, *Camb Catalogue*, p 212, *Ethé*, *Bodl Lib Catalogue*, Nos  
1581-1584, *Hâj Khal* vol 1, p 197

Lithographed Cawnpore 1879

Written in minute *Nasta'liq* within gold and coloured borders,  
with an illuminated head-piece at the beginning of each *Maqâlah*

The original folios are placed in new margins. The colophon is  
dated 24 *Ramadân*, *A H* 996

Scribe *برهان*

The seals of the kings of *Oude*, *Sulaymân Jâh*, *Amjad 'Alî* and  
*Wâjud 'Alî*, are found at the beginning and end of the copy

No 969

fol 461 lines 17 size 10½ × 6½ 7½ × 3½

The Same

Another copy of *Hajī Zayn ul Attar's Ikhtiyarat i Badī* beginning as above

*Maqalah I* fol 4<sup>b</sup> The names of the drugs with their correct reading are written in a bold hand on the margins throughout

*Maqalah II* fol 385<sup>b</sup>

Written in ordinary *Nasta'liq* within gold and coloured borders with an illuminated head piece at the beginning of each *Maqalah*

A seal of *Munshi Muhammad Safdar Ali Khan* dated A H 1277 is found on the title page

Not dated apparently early 19th century

No 970

fol 130 lines 28 size 9½ × 5½ 7 × 3½

کفایة مجاہدینہ

KIFĀYĀH-I MUJĀHIDIYAH

A work on medical science

Author *Mansur bin Muhammad bin Ahmad bin Yusuf bin Ilyas* منصور بن محمد بن احمد بن يوسف بن الیاس

Beginning —

شکرو سانس مرحالہ فی اکہ در حلقہ اسان دینی حکم او

فی نایان اسب الحج \*

According to *Rieu* p 470 *The Bodl Lib Catalogue* No 587 *The India office Lib Catalogue* No 2297 the work was dedicated to *Sultan Zayn ul Abidin of Kashmir* (A H 826-877 = A D 1423-1472) and not to *Ala ud Din Muhammad Khalji* as wrongly asserted by the authors of the *Leiden Catalogue* vol III p 276 In the present MS the name of the person to whom the work is dedicated is omitted The author also wrote a medical treatise on the anatomy of the human body entitled *تشریح منصورى* (lithographed at Delhi A H 1264 Lahore 1889 and 1895) The present work also



called *کتابت ماصوری* (as in the colophon of this copy), is divided into two *Fann*. The first, subdivided into two *Qism*, treats of theoretical and practical medicine, and the second, consisting of two *Maqâlah*, deals with simple and compound medicaments. Cf. *Âsaf Lib* vol 1 p 966

For further particulars of the work and the author see the Catalogues referred to above. The work has been lithographed, under the title *کتابت ماصوری*, Lucknow, 1869 and 1873, and with a Hindûstânî translation and commentary by Gulâm Gîlânî bin Muhammad Ibrâhîm, in Amîtsat, 1911

Written in minute *Nim-shikast*. The colophon, dated Safar, A H 1209, says that the MS was copied from a copy belonging to Hakîm Muhammad Fâiûq

Scribe *مهدی الدین* - *مینی*

No. 971.

fol 627 lines 20, size  $11 \times 6\frac{1}{2}$ ,  $7 \times 5\frac{1}{2}$

خلاصة النجاة

## KHULÂSAT-UT-TAJÂRIB.

A work on practical medicine, containing prescriptions for the treatment of the diseases of the various parts of the human body from the head downwards

Author Amîr Bahâ-ud-Daulah ibn Amîr Sîrâj-ud-Dîn Shâh Qâsim Muhammad ul-Husaynî un-Nûr Bakshî *امیر نساء الدوله ابن امیر سیراج الدین شاه قاسم ابن امیر شمس الدین محمد الی الدورسی*

Beginning —

حمد بلا اسمى حکمى را که نکمال حکم و وفور نماید ، و قدرت

ماهد ، اسرو ، انسانى را از رانته و دل حله ، و خود دوشاندد الحج \*

In the colophon the author is designated thus *امیر نساء الدوله ابن امیر الکندر امیر سراج الیاء و الدین شاه قاسم ابن امیر شمس الیاء و الدین محمد الی الدورسی*

We learn from the short preface that the author wrote this work in Turusht, one of the dependencies of Ray, in A H 907 = A D 1501, 1502, and divided it into the following twenty eight *Bâb* *این رساله در اوآن سده سبع و تسعمایه در مسکن طرست من فراء رار انفاق افتاد*

Contents —

I	fol 2	باب اول در بیان ابتداء دانستن آن معروف علیه حفظ صحیح و مزاج است بر وجه کلی *
II	fol	باب دوم در بیان حفظ آن که اعظم مقاصد طبیعی است *
III	fol 53 <sup>b</sup>	باب سیم در بیان تدبیر افعال و نیران و ناهای و مریضان باعتبار اعراض معرطه نفسانی و آنهایی بد و عوارضی مصر و استغراب *
IV	fol 110 <sup>b</sup>	باب چهارم در بیان تدبیر ابتداء نیران آن است
V	fol 126 <sup>b</sup>	باب پنجم در بیان اقسام اعراض
VI	fol 149 <sup>a</sup>	باب ششم در بیان حناب و اسباب و علامات و معالجات آنها
VII	fol 190	باب هفتم در بیان حصه و حدی
VIII	fol 207 <sup>b</sup>	باب هشتم در احوال دماغ و بیان آن
IX	fol 304 <sup>b</sup>	باب نهم در بیان احوال حسم
X	fol 327 <sup>b</sup>	باب دهم در بیان احوال گوی
XI	fol 336	باب یازدهم در بیان احوال بینی
XII	fol 341 <sup>a</sup>	باب دوازدهم در بیان احوال دماغ
XIII	fol 350 <sup>b</sup>	باب سیزدهم در بیان احوال حلق
XIV	fol 382	باب چهاردهم در بیان احوال دل
XV	fol 389	باب پانزدهم در بیان احوال مری و معدة و ریب و صفای
XVI	fol 416	باب شانزدهم در بیان بعضی امراض که اکثر اطباء آن معالجت نکنند من آنرا عمومی معنی مناسب ندانسته اند و مناسب بعضی امراض ذکر آن کرده اند *
XVII	fol 422 <sup>b</sup>	باب هجدهم در بیان احوال حگر و مزاجه
XVIII	fol 447 <sup>a</sup>	باب نوزدهم در بیان احوال ستر
XIX	fol 452	باب بیستم در بیان احوال روده
XX	fol 484	باب بیست و یکم در بیان احوال معده
XXI	fol 492 <sup>b</sup>	باب بیست و دویم در بیان احوال گرده
XXII	fol 501	باب بیست و سوم در بیان احوال منانه
XXIII	fol 515 <sup>b</sup>	باب بیست و چهارم در بیان احوال آلات تناسل
XXIV	fol 529 <sup>b</sup>	باب بیست و پنجم در بیان احوال آلات نوالد و سنبل
XXV	fol 553 <sup>b</sup>	باب بیست و ششم در بیان امراض نبت و معاصل و ناهای
XXVI	fol 563 <sup>a</sup>	باب بیست و هفتم در بیان سموم و ادویه زانکار و حیوانات دواب سم کننده و بیانات مطلقا *

- XXVII fol 603<sup>b</sup> باب و معتم در بیان بعضی از تراکب که عمده اند  
در معالجات \*
- XXVIII fol 621<sup>n</sup> باب بیست و هفتم در بیان بعضی الفاظ عربیه که متعارف  
اطنا است \*

A portion of the work containing the last twenty *Bâb* is noticed in Ethe, India Office Lib Catalogue, No 2955 Comp Hâj K̲hal vol III, p 164 In the lithographed edition, Lucknow, A H 1282, the work is wrongly ascribed on the title-page to Hakîm Muhammad Alî K̲hân, who died in A H 1162 = A D 1748, i e, two hundred and fifty years after the composition of the work

The colophon says that this copy was transcribed from a MS which was copied from the author's autograph copy

Written in a clear Naskh within coloured borders, with an illuminated head-piece and a double-page 'Unwân

Dated A H 1070

Scribe سرف الدین علی الحسینی الراعدی الکبیری

The seals of Nawwâb Sayyid Vilâyat 'Alî K̲hân and Sayyid K̲hwurshîd Nawwâb of Patna are found at the beginning and end of the copy

### No 972

fol 315, lines 24, Size 10 × 7, 6½ × 4½

The Same

Another copy of the *K̲hulâsat-ut-Tajârib*, beginning as above

The colophon, dated 11 Muharram, A H 1022, says that this MS., was copied from a copy transcribed from a copy transcribed from the author's copy

Written in small Nasta'liq with occasional emendations in the margins

Scribe ابن حیدر ولی

No 973

fol 327 lines 21 size  $10 \times 5\frac{1}{2}$   $8 \times 4$

The Same

A large part of the same *Khulasat ut Tajarib* The first eight *Bab* and part of the ninth are missing The copy opens abruptly in the ninth *Bab* with the following words —

مالدس دافع بود والله اعلم بركة رطوبتي بود كه د درون ملك

جمع اند الح \*

The tenth *Bab* begins thus on fol 12a باب دهم در دنا احوال گوس

ر بركت و وضع و قوت سامعه الح \*

Written in fair Indian Ta liq

Not dated 19th century

No 974

fol 235 lines 29 size  $14 \times 8\frac{1}{2}$   $11\frac{3}{4} \times 6\frac{1}{2}$

The Same

Another copy of Baha ud Daulah's *Khulasat ut Tajarib* beginning as usual

The preface is preceded by an enumeration of the chapters

Written in ordinary Nasta liq

Dated Rajab A H 1085

Scribe مير معتمد الله

No 975

fol 343 lines 25 size  $12 \times 8$   $9 \times 5\frac{1}{2}$

معدن السعاه سكر ساهي

MA'DAN-USH-SHIFÂ-I SIKANDAR  
SHÂHÎ

A work on medicine

Author Bhuwah bin *Khawas Khan* بهروز بن حواس خان

## Beginning

مراج امتزاج عناصر اربعه و باعدیة حواص اشياء حواس خمس فالد  
 صغیه ، و حسان دکنه ، الحج \*

The beginning of this copy is quite different from that of the copies noticed in Rieu II, p 471, Ethé, Bodl Lib Catalogue, No 1592, and Ethé, India office Library Catalogue, No 2305, although the substance of the preface, as given in Rieu, is the same as here

Firīshṭah, vol 1, pp 330, 345 and 350, and the author of the *Tabaqât-ı Akbar Shâhî* mention that Bhûwah son of K̄hawâs K̄hân, was a great noble of Sikandar Shâh Lodi's time (A H 894-923 = A D 1489-1517) He was put to death by Sultân Ibrâhîm Shâh (the successor of Sikandar Shâh) in A H 925 = A D 1519

The composition of the work which the author compiled and translated from Sanskrit works enumerated in the preface, was completed in A H 918 = A D 1512, 1513 The work, also known as طب سکندری, is divided into a *Muqaddimah* and three *Bâb* described in the Catalogues mentioned above

Lithographed, Lucknow, 1877 and 1889

A full Table of Contents, occupying eight pages, is given at the beginning of the copy

Written in ordinary Nasta'liq, with an illuminated head-piece

Dated 18 Ramadân, A H 1082

## No. 976

fol 76, lines 17, size  $9\frac{1}{2} \times 5\frac{1}{2}$ .  $7 \times 3\frac{1}{2}$

## ریاض الادویہ

## RIYÂD-UL ADWIYAH.

A treatise on simple and compound medicaments

Author Yûsuf bin Muhammad with the *takhallus* Yûsufî ، یوسه

بن محمد الهامی نه یوسعی \*

Beginning —

الحمد لله الذى اعان لكل داء دواء و جعل حديدہ لعلل العلوب شعاع

الحج \*

The author who flourished under Babur and Humayun was a native of Harat and compiled a work on the epistolary art called *نداء الاسا* in A H 940 = A D 1533 His other medical works are *فصدة في حفظ الامراض* written in A H 913 = A D 1506 dedicated to Babur A H 937 = A D 1530 *علاج الامراض* a versified treatise of therapeutics see Rieu II p 475 Ethé India Office Lib Catalogue No 2304 Ethé Bodl Lib Catalogue No 1591 Haj Khal II p 564

The Riyad ul Adwiyah is noticed in Rieu II p 840 It is divided into two *Bab* devoted to simple and compound medicaments in alphabetical order

Written in hasty Nasta liq

Dated A H 1193

Scribe *علام على*

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwarshid Nawwab of Patna are found at the beginning and end of the copy

No 977

fol 105 lines 17 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of Yusufi's Riyad ul Adwiyah beginning as usual This copy written in different hands is dated 1191 Fasl

The original tract is followed by a collection of prescriptions written in the same hand as the latter portion of the copy

No 978

fol 254 lines 13-17 size  $10 \times 5\frac{1}{2}$   $7 \times 4$

دكر الجواهر

BAHR-UL JAWAHIR

A dictionary of technical terms relating to medical science

Author Muhammad bin Yusuf ut Tabib ul Harawi *محمد بن يوسف الهروي*

Beginning —

\* *حمد العلم احدى درى الابهام تكمن الح*

The work begins with an Arabic preface in which the author dedicates the work to Zahîr-ud-Dîn Muhammad, better known as Amîr Beg, whose name is introduced thus

\* طاهر الدولة و السعادة و الدنيا و الدين محمد المعتبر نامبر بگ

It is doubtful whether the present author is the son of the well-known physician Yûsuf bin Muhammad who flourished under Bâbur and Humâyun and wrote several medical works (see No 976)

The work is arranged in alphabetical order and comprises the names of drugs with their uses, botanical and anatomical terms, the various diseases, etc , etc

Edited by Hukeem Abdool Mujeed, Calcutta, 1830

A very incorrect copy, written in bad Ta'liq, with marginal notes

Not dated , 19th century

### No. 979.

fol 258 , lnes 21 , size  $9 \times 6\frac{1}{2}$  ,  $7 \times 3\frac{1}{2}$

The Same

Another copy of Muhammad bin Yûsuf's Bahr-ul Jawâhir, beginning as above

The names of drugs, arranged in alphabetical order, are written in red

Written in fair Naskh

Not dated , 19th century

### No. 980.

fol 66 , lnes 15 , size  $8\frac{1}{4} \times 5$  ,  $5 \times 2\frac{1}{2}$

مطلبه المباشرين

## MATLAB-UL MUBASHIRÎN.

A treatise on sexual intercourse and treatment for increasing or restoring virile power

Author Muhammad Hakîm Gilânî محمد حکیم گیلانی

Beginning

حمد و «باس و بنای نی فیاس صانع کیهی را که بید قدرت و نعلم

ارادت النخ \*

The royal personage to whom the work is dedicated is Miran Muhammad Shah whose name is introduced after a series of hon-  
orific titles He is probably identical with Miran Muhammad Shah  
Faruqi of Gujarat, who reigned from A H 943-944 = A D 1536-1537

The work is divided into four *Fann* and a *Khatimah* each *Fann*  
consisting of several *Fasl*

Written in fair Nasta liq

Not dated 18th century

No 981

foli 121 lines 19 size 8 $\frac{3}{4}$  × 5 $\frac{3}{4}$  7 × 3 $\frac{3}{4}$

قرانادین سعانی

QARĀBĀDĪN-I SHIFĀ'Ī

A pharmacopœia or description of medical drugs arranged in  
alphabetical order according to the first letter

Author Muzaffar bin Muhammad ul Husayni ush Shifa مطرف بن محمد

محمد السعانی \*

Beginning —

و بعد بوشده نامد الله د الله الحكيم العلم والصلوة على

که بعد حمد مطرف بن محمد السعانی \*

The author was a native of Kashan and died in A H 963 = A D  
1556 See Rieu II p 474 Ethe Bodl Lib Catalogue No 1594  
Ethe India Office Lib Catalogue Nos 2310-2312 Asaf Lib vol 1  
p 964 Lithographed (on margin of Daka Ullah Khan s قرانادین  
on the same subject) Dihli 1865

The first drug described is انوس دارو

Written in a learned Ta liq with marginal notes and emend  
ations

Not dated 18th century

A note on the fly leaf at the beginning says that this MS be  
longed to the donor's brother Muhammad Isma'il bin Maulavi Shaykh  
Muhammad Bahsh Khan Siddiqi

Another note on the same page is dated 15 Shawwal A H 1186



## No. 982.

fol 96, lines 19, size  $10\frac{3}{4} \times 5\frac{1}{2}$ ,  $7\frac{3}{4} \times 3\frac{3}{4}$

The Same

Another copy of Shifâ'i's Qarâbâdîn, beginning as above  
Spaces for headings are left blank in the latter half of the copy

Written in ordinary Nasta'liq

Dated 9 Ramadân, year not given, apparently 19th century

Scribe کریم الدس ولد صاحب صدیح الدس صاحب بدرالدین

## No. 983

fol 170, lines 11, size  $8\frac{3}{4} \times 4\frac{1}{2}$ ,  $5\frac{3}{4} \times 3$

The Same

Another copy of Shifâ'i's Qarâbâdîn, beginning as usual

Written in fair Ta'liq

Not dated, 19th century

## No. 984.

fol 135, lines 25, size  $9\frac{1}{4} \times 7$ ,  $7 \times 4\frac{1}{2}$

انیس الاطبا

## ANÎS-UL-ATIBBÂ.

A fragment of a manual of medicine

Author Abul Khayr Muhammad bin Muhammad ul-Fârisî

ابو الخیر محمد بن محمد الفارسی

Beginning

حمد نا محدود وادری حکم را سراوار اسه ، که مصور صنعتس ار

ترکد ، احسام متعالفة الحج \*

The work is divided into two *Sahîfah*, each consisting of numerous subdivisions

*Sahîfah* I on theoretical medicine, ۲۱۰، ۲۰۰ در fol 2<sup>a</sup>

*Sahîfah* II on practical medicine, ۲۰۰، ۲۰۰ لی fol 72<sup>b</sup>

The general arrangement is that diagnosis of diseases is given first after which follows the symptoms and then treatment

The MS is defective towards the end nearly one fourth of the second *Sahifah* being missing There are several *lacunae* in the copy and the folios are misplaced in several places

Written in fair Nasta liq with gold borders with an illuminated head piece

Not dated 16th century

No 985

fol 24 lines 18-23 size 8½ x 6½ 7 x 4½

معردات

## MUFRIDĀT

A medical tract treating for the most part of simple medicaments but also of some compound medicaments for various diseases of the human body from the head downwards

Author Muhammad Masum bin Sayyid Ḥafṣa ul Husayni ul Turmudi ul Bhakari with the poetical *nom de plume* Namī

معصوم بن سعد صفای الهمدانی الترمذی اصلاً والنکری - کاتباً والنامی -

Beginning —

د حدارود گو کش بدر کرد / شمس در ان رسم - ساء و گدا

The author already mentioned in connection with his more popular work *Tarikh i Sind* (see No 599) says in the preface to the present work that he compiled it from the *Ikhtiyarat i Badī* and some other medical works for the convenience of medical students At the end the work is called *Ḥab Namī* which however seems to be another work of the author

It is divided into twenty six *Bab* each consisting of several *Fasl* Each *Fasl* is devoted to a particular disease under which its remedies are given

Written in ordinary Ta'liq

Dated *Shawwal* A H 1110 the 23rd regnal year of Alamgir

The MS is in a damaged condition the folios having separated from the binding

## No 986.

fol 158, lines 9, size  $9 \times 6\frac{1}{2}$ ,  $5\frac{3}{4} \times 3\frac{1}{2}$

A treatise on sexual science, with medical advice

Author Tâhir طاهر

Beginning —

\* حدای که دیده نمی شود و صورت و شکل ندارد \*

In the beginning the author speaks of the Emperor Jahângîr in the present tense, and to him he, most probably, dedicated the work

نور الدین محمد خانگیر ناسا رهی بددایش وردگانی نمره  
نخس..... چار بید که عناب ار کتاب هندی آسمانی اسه دل  
میدارند و سه و زور در آرام و فراغ و میگدراند و انار عم و الم در جواب  
هم نمی بیدد \*

Later on the author says that he composed the work in 1678 Hindî year, (i e, the Bikramâjît Sanbat) = 1622 He divided it into nine *Fasl*

The style is bad and confusing

Written in fair Ta'liq

Dated 21 Jumâdâ I, A H 1238

## No. 987.

fol 75, lines 17, size  $8 \times 5$ ,  $6 \times 3\frac{1}{2}$

دستور الاطبا

## DASTÛR-UL-A'IBBÂ.

A treatise on medicine according to the Indian system

Author Muhammad Qâsim Hindû Shâh Astarâbâdî, better known as Firishtah محمد قاسم هندو ساه استرآبادی المعروف به فرشته

The MS is defective towards the beginning, and opens abruptly with the following words —

\* ..... و ار حود بر صصه روزگار یادگاری گدارم \*

The author, well known for his popular general history of India *تاریخ فرشته*, has already been noticed in this Catalogue, No 538

The work also styled *احصاءات نامی* consists of a *Muqaddimah* three *Maqalah* and a *Kh̄atimah* described in Rieu Suppl't p 113 Ethé India Office Lib Catalogue Nos 2318-2324 W Pertsch Berlin Catalogue p 580 Ethé Bodl Lib Catalogue No 1601 Comp also Haj *Kh̄al* in p 225

The present MS comprises only the first *Maqalah* on simple drugs and ailments arranged in alphabetical order

The MS is in a damaged condition and there are *lacunae* in several places

Written in ordinary Nasta'liq

Not dated 17th century

No 988

fol 110 lines 19 size  $9\frac{1}{2} \times 6$   $8\frac{1}{2} \times 4\frac{1}{2}$

العاط أدویه

## ALFĀZ-I ADWIYAH

A description of drugs

Author Nur ud Dīn Muhammad Abd Ullah bin Hakīm Ayn ul Mulk *Shirazi* نور الدین محمد عبد الله بن حکیم ابن الملک شیرازی

Beginning —

هو الله احد الله انه د كه تائه جمعك بتحوئس ار دابره

دریافت و احاطه شدناح بربراسب السج \*

Muhammad Abd Ullah who edited the private letters of his uncles Abul Fadl and Faydi (see Ethé Ind Office Lib Catalogue Nos 287 and 1479) and is himself the author of several *Inshas* (see Ethé India Office Lib Catalogue No 2066) as well as of the Sufic work *مراتب الوجود*, noticed in the aforesaid Catalogue No 1925 15 says in the preface to the present work that he wrote it at the time of the accession of *Shah Jahan* A H 1038 = A D 1628 for which year the title of the work forms a chronogram The author further adds that he has taken the medical terms from the Greek Arabic Latin Spanish Hebrew Syriac Berber Turkish Persian and Hindi languages

The work is divided into a *Muqaddimah* a *Natijah* and a *Kh̄atimah* as follows —

*Muqaddimah* in four *Fa'idah* fol 4<sup>b</sup>

*Natījah*. Dictionary of drugs, arranged in alphabetical order, according to the first and second letters of each word, fol 10<sup>a</sup>

*Khâtimah*, on six useful medicaments not found in ancient works fol 99<sup>b</sup>

The author uses the following abbreviations in the work

یدوسه = ی ; رطونه = ر ; برود = ب ; حرار = ح ; طبع = ط ;  
 بدل = ل ; مصلح = ص ; شرب = س ; قوب = ق ; معتدل = مع

For other copies see Ethé, Bodl Lib Catalogue Nos 1603 and 1604, Ethé, Ind Office Lib Cat Nos 2325-2327 Another medical work by this author, entitled *طیاس الاطبا*, composed, A.H. 1050 = A.D. 1640, is noticed in W Pertsch, Berlin Catalogue, p 587

The *Alfâz-i Adwiyah* has been lithographed in Delhi and Madras, A.H. 1265, with an English translation by F Gladwin, Calcutta, 1793 For other editions see Catalogue of Printed Books in the Brit Mus by Edwards, p 442

Written in ordinary Nasta'liq

Dated Safar, the fifth regnal year of 'Âlamgîr II.

Scribe کریم الدس ولد شاح صبیح الدین بن شیخ بدر الدس ناشنده قصه مدر

### No. 989.

fol 358, lines 15, size  $4\frac{1}{4} \times 5$ ,  $6 \times 3$

قربادین معصومی

## QARÂBÂDÎN-I MA'SÛMÎ.

A treatise on compound medicaments

Author Ma'sûm ibn Ka'im-ud-Dîn ush-Shûstarî ush-Shûâzî  
 معصوم ابن کریم الدس الشوستری الشیرازی

Beginning —

تعمدی که لسان اعتدال تذکار مسدکان صوامع اولاک ، در اظهار و

تکرار آن بعجز فایله و معترسه ، الح \*

The author tells us in the preface that he compiled this work from several old and modern works, with some useful additions of his own, in A.H. 1059 = A.D. 1649, and divided it into a *Muqaddimah*, seven *Maqâlah* and a *Khâtimah*, fully enumerated at the beginning

A copy of the work is mentioned in Âsaf Lib vol 1, p 966

Written in ordinary Nasta liq with an illuminated head piece  
Dated A H 1114

No 990

fol 399 lines 15 size  $9\frac{1}{2} \times 5\frac{3}{4}$   $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of Ma sum s Qarabadin beginning as above  
This copy is slightly defective towards the end  
Written in ordinary Ta liq  
Not dated 19th century  
The MS is wormed

A seal of سید واحد حسن سطارى dated A H 1258 is found at the beginning of the copy

No 991

fol 177 lines 17 size  $7\frac{1}{4} \times 4\frac{3}{4}$   $6 \times 4$

The Same

Another copy of Ma sum bin Karim ud Din s Qarabadin  
The present copy lacks a few lines at the beginning and opens thus —

\* اما بعد برزای صواب دمای خوردمددان خوردۀ نس \*

Corresponding to line 4 fol 2<sup>b</sup> of the preceding copy  
Written in a careless Ta liq  
Not dated 19th century  
The MS is in a damaged condition

No 992

fol 284 lines 25 size  $13\frac{1}{2} \times 8$   $10\frac{1}{2} \times 5$

لآحات دارا شكوهى \*

‘ILĀJĀT-I DĀRĀ SHIKŪHĪ

An encyclopædic work on medicine in two separate volumes  
The volumes form only a portion of the entire work The first volume has two endorsements viz دارا سكوه and نسخة دارا شكوهى On

the title-page of the second volume the work is called دارا دحیره, but in the opening line of the same volume the title given to the work is علاجات دارا شکوهی. A medical work, called علاجات دارا شکوهی, containing similar matters and with the same arrangement, is noticed in Blochet vol II, pp 103-104 and it seems evident that the two are identical.

According to Blochet the 'Ilâjât-i Dârâ Shikûhi was composed by Nûr-ud-Dîn Muhammad 'Abd Ullah Hakîm Shîrâzî نور الدین محمد عبد الله حکیم شیرازی and dedicated to Prince Dârâ Shikûh. Blochet's copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten *Gustâh*, subdivided into several *Asîâh*.

### Vol I

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers.

سختن سیوم در تدبیر مسافران و اصحاب مساکر مستملر پدح حرقه -

اگر نید ، سفر دراز دارد اول آمد کند پس مهمل حوزد الحج \*

Then follows the third *Asîâh*, in two *Tadbîr*, as follows —

*Tadbîr* I, fol 3<sup>a</sup>, on edibles ماکول such as grams, meat fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind, etc etc

*Tadbîr* II, fol 80<sup>b</sup>, on potables مسروب, such as beverages, agreeable drinks, etc , etc It ends with some prescriptions and remedies for particular diseases

Written in ordinary Ta'liq

Not dated , apparently 19th century

### No. 993.

fol 553, lines 12-17, size 9 × 5 $\frac{3}{4}$ , 6 $\frac{1}{2}$  × 3 $\frac{3}{4}$

علاجات دارا شکوهی

'ILÂJÂT-I DÂRÂ SHIKÛHÎ.

### Vol II

This MS, which is endorsed on the title-page 'the second volume of the دارا شکوهی دحیره, contains only a portion of it and begins at once with the eighth *Gustâh* thus

گفتار هشتم علاجات دارا شکوهی در استحمام و آمد و حجامه \*

The earlier part of this volume treats of the anatomy of the human body containing descriptions of the various nerves veins muscles etc venesection and phlebotomy It ends with the thirty fourth *Asrar* The latter portion contains for the most part prescriptions arranged under the various diseases for which they are intended

Full sized anatomical illustrations are given on foll. 20<sup>b</sup> 27<sup>b</sup> and 36<sup>b</sup>

Written in ordinary *Tāliq*

Dated 19 Jumada II year illegible Apparently 18th century

No 994

foll 357 lines 24 size 9½ × 6 6½ × 3½

تجدد المؤمن

## TUHFAT-UL-MU'MININ

The well known work on materia medica

Author Muhammad Mumin Husayni Tanakabuni محمد مؤمن  
سی تانکابی \*

Beginning —

سبحانک اللهم یا قدوس و یا طیب الدعوس \*

The author's father (Mir Muhammad Zaman Tanakabuni) and grandfather were the court physicians of the Safawi kings The work is dedicated to Shah Sulayman (A H 1077-1105 = A D 1666-1694) to whose court the author was attached We learn from the preface that the author's main object in writing the present work was to correct the errors and the inaccuracies which he noticed in the *Ikhṭiyarat* i *Badi* i (see No 968 in this Catalogue) He based it on the Arabic medical work entitled جامع مالئسع also styled جامع بغدادی and several other Arabic and Indian medical treatises

For full particulars see Rieu ii p 476 *Ethe Bodl Lib Catalogue* Nos 1605-1608 *Ethe India Office Lib Catalogue* 2328-2335 *W Pertsch Berlin Catalogue* pp 584-587 See also *Kashf 'ul Hujub* fol 31<sup>a</sup> Lithographed in Delhi A H 1266 Isfahan A H 1274 and (Persia) A H 1284

The work is divided into two parts The first containing five chapters is called *Tashkhis* and the second called *Dasturat* consists of three *Qism* of which the third is wanting in the present and all copies extant



At the end is found a section called *دسار العمل* on the different kinds of fever, consisting of a *Muqaddimah*, five *Fasl* and a *Khâ-tamah*, beginning —

وهو يسعى بطعه الكريم الم \*

Written in small Nasta liq with an illuminated head-piece

The colophon on fol 349<sup>b</sup> is dated 6 Dulqa'd The year is not given, apparently 18th century

Explanatory marginal notes written in the same hand as the text, are found throughout

The seals of Sayyid Khawushid Nawwâb and Sayyid Vilâyat 'Alî Khân of Patna are affixed at the beginning and end of the copy

### No. 995.

fol 298, lines 24, size  $12\frac{1}{4} \times 8\frac{1}{4}$ ,  $9 \times 5\frac{1}{2}$

The Same

Another copy of Mu'min Husayni's Tuhfat-ul Mu'minîn beginning as above

The Dastûr-ul 'Amal is wanting in this copy

Written in fair Naskh

Dated 4 Shawwâl, A H 1130

Scribe اس ملا برور مستم

The seals of Sayyid Khawushid Nawwâb and of Sayyid Vilâyat 'Alî Khân of Patna are found at the beginning and end of the copy

### No. 996.

fol 459, lines 19, size  $11\frac{3}{4} \times 7\frac{1}{2}$ ,  $7\frac{3}{4} \times 4\frac{3}{4}$

The Same

Another copy of the same Tuhfat-ul Mu'minîn, without the Dastûr-ul 'Amal

Written in ordinary Ta'liq within coloured borders with an illuminated head-piece

Dated 24 Muharram, A H 1240

Scribe نوارس - حسین ادماری

## No 997

fol 428 lines 19 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $7 \times 3\frac{1}{2}$

The Same

A defective copy of the same *Luhfat ul Mu'minin* beginning as usual

It breaks off with the third *I'ashk̄h̄is* on the nature and properties of simple drugs and ailments arranged in alphabetical order. The last two *I'ashk̄h̄is* of the first part and the entire second part are wanting

Written in ordinary *Ia liq*

Not dated early 19th century

## No 998

fol 173 lines 17 size  $9\frac{1}{2} \times 6$   $7 \times 4\frac{1}{2}$

The second *Qism* of the *Dastūrāt* of the *Luhfat ul Mu'minin* on compound medicaments

Beginning —

قسم نانی از دستوروات جامع موسوم به کتبه المومنین که ان  
مستعمل است بر دستورات و دستوروات د نال اعمالی که متعلق است  
بادونه مرکبه \*

Written in ordinary *Ia liq*

Dated Monday 3 *Shaban* the forty fifth year of *Shah Ālam* 1019

## No 999

fol 404 lines 15 size  $9\frac{1}{2} \times 6$ ,  $7 \times 3\frac{1}{2}$

درانادین حلالی

QARĀBĀDĪN-I JALĀLĪ

A work on compound medicaments

The name of the author is partly wormed. The portion extant is *Hajī Jalāl bin Amin ul Tabīb ul Murghūdī ul Kuzarunī* حاجی حلال بن امین از کازرون

## Beginning

الحمد لله رب العالمين .. . . . اما بعد دادگاه این معالاب  
دوم از کتاب احتیارات بدیعی که ذکر کرده در مرکبات الحج \*

The author tells us in the preface that the author of the *Ikhtiyârât-i Badî'î*, d. A. H. 806 = A. D. 1403, (see No 968) had omitted a good deal in his second *Maqâlah* on compound medicaments. Our author therefore removed the deficiencies of the said work by additions from other medical works, as well as from the experience he had gained from experts, and thus compiled the *Ikhtiyârât-i Badî'î* in its complete form. It is further said that Hâjî Jalâl prefixed a *Muqaddimah* to the first *Maqâlah*, and at the end of each *Bâb* added a *Fasl* from the *Dakhîrah-i Khwârazm Shâhî* (see No 962).

A copy of this work is mentioned in *Âsaf Lib* vol 1, p 964

The MS is defective towards the end, and headings are omitted in many places

Written in ordinary Ta'liq

Not dated, 19th century

## No. 1000.

fol. 48, lines 22, size  $7 \times 4$ ,  $5\frac{1}{2} \times 2\frac{1}{2}$

خبرقه

## KHIRQAĦ.

A treatise on sexual intercourse

Author Murtadâ Qulî *Shâmlû* مرصعی قلی ساملو

Beginning —

سبحان الله رب العالمين . آمیری ساط حمد و سپاس حکمی که معرفت  
معروف را بر فام صحیح مراحان الحج \*

The author's father, Hasan Beg *Shâmlû*, was the governor of *Khuiâsâr*, and died towards the end of *Shâh Safî's* reign (A. H. 1038-1052 = A. D. 1629-1642). Murtadâ Qulî flourished under *Shâh Sulaymân* (A. H. 1077-1105 = A. D. 1667-1694), who appointed him to the government of Qum. He was a good poet, and also wrote a beautiful *Shikastah* hand.

The work, dedicated to *Shâh Sulaymân*, is divided into thirty sections termed *hikmah*. See *Rieu* II, p 794

There is a lacuna after fol 47

Written in fair Nashih

Not dated 18th century

The seals of the last two ex kings of Oude are found at the end of the copy

No 1001

foli 372 lines 23 size  $11\frac{1}{4} \times 6\frac{3}{4}$   $7\frac{3}{4} \times 4$

طب اکبری

### TIBB-I AKBARĪ

A work on the symptoms of diseases and their treatment translated with additions from the Arabic work *شرح اسباب و علامات* of Nafis bin Iwad Kırmani (d after A H 850 = A D 1446)

Translator Muhammad Akbar commonly called Muhammad Arzani bin Hafı Muqim معتمد اکبر عرف محمد ارانی بن حاجی معتمد

Beginning —

صحتیج نرسن کلامی که مسام ناطعہ دانش انس را کہ اسندہ ادراک  
مکتسوبات و معقول اسب الحج \*

The title of the work given in the preface to this copy is  
طب اکبر

The translator a renowned physician of India flourished in the reign of Aurangzib to whom the work is dedicated He left several other medical works viz *میران الطب* (see No 1005) *معراج العلوب* (lith Bombay A H 1286 Lucknow A H 1280) *اکبری* (lith Lucknow 1882) *طب النبی* and *تعارف الامراض* (see No 1004)

Muhammad Akbar completed the translation in A H 1112 = A D 1700 For other copies see Rieu II p 478 Ethe India Office Lib Catalogue Nos 2339 and 2340 Printed in Calcutta 1830 in Delhi A H 1265 in Madras A H 1264 Bombay 1275 and 1279 in Lucknow A H 1272 and 1289 in Teheran A H 1275 Lahore 1911

The work is divided into twenty seven *Bab* and a *Khatimah* described in Ethe India Office Lib Catalogue *loc cit*

Marginal notes and emendations written in the same hand as the text itself are occasionally found

Written in small Nasta'liq within coloured borders with the headings in red

Dated, on fol 369<sup>b</sup>, 21 Jumâdâ I, A H 1242

**No. 1002.**

fol 452, lines 23, size  $12\frac{3}{4} \times 7\frac{1}{4}$ ,  $8\frac{1}{2} \times 4\frac{1}{2}$

The same

Another copy of Muhammad Arzânî's Tibb-i-Akbarî, beginning as above  
صحیح نویں کلامی الحج

Written in bad Indian Ta'liq within coloured borders

Not dated, apparently latter half of the 19th century

**No. 1003.**

fol 269, lines 23, size  $12\frac{3}{4} \times 9\frac{1}{2}$ ,  $10 \times 7$

The same

Another copy of the preceding work, beginning as usual

A detailed index of the contents is prefixed

Written in ordinary Ta'liq with the headings in red Marginal notes and emendations are found here and there The seals and signatures of sayyid Khwurshîd Nawwâb and Sayyid Vilâyat 'Ali Khân of Patna are found in the copy

Written in Indian Ta'liq

Not dated, apparently early 19th century

**No. 1004.**

fol 217, lines 19, size  $9 \times 5\frac{3}{4}$ ,  $7 \times 4$

قربادین قادری

QARÂBÂDÎN-I QÂDIRÎ.

A work on compound medicaments by the same Muhammad Akbar Arzânî

Beginning —

بنائی کہ شایان حدیث مستطاب حضرت العلی تعالی اسماء الحج

In the preface the author after enumerating his previous six compositions viz *معراج الطب - معراج العلوب - طب الاكبر - اسرار طب النبى* and *بعض الامراض* and *مخبرات اكبرى* says that he commenced to write the present work in A H 1126 = A D 1714 and according to Rieu n p 480 he was still engaged on it in A H 1130 = A D 1718

According to the preface the work is divided into twenty two *Bab* but the present MS comprises the first thirteen only

The author says that he belonged to the Qadiri order and therefore entitled the work after the holy name of the great saint Abd ul Qadir Jilani

Comp Ethel India Office Lib Catalogue No 2344

Printed in Bombay A H 1277 and in Delhi A H 1286 Lucknow 1886

Written in ordinary Ta liq

Not dated 19th century

No 1005

fol 519 lines 9 size 9 × 5½ 7 × 3½

میزان طب

## MIZÂN-I TIBB

A hand book of medicine by the same Muhammad Al bar  
Beginning

اما بعد العبد الحقانى محمد

الحمد لله رب العالمين

ازرانى اى به محمد اكبر منگوند \*

In the short preface the author tells us that he wrote this *مخبر* or manual for the use of his own children and other students of medicine

The work is divided into three *Maqalah* as follows —

I On the symptoms and qualities of heat cold moisture and dryness fol 2

II On simple and compound medicaments fol 5

III On diseases and their treatment fol 59

See Rieu n p 479 Ethel Bodl Lib Catalogue No 1612  
Lithographed Calcutta 1836 Cawnpore 1876 and Lucknow A H 1318

Written in large Indian Ta liq

Not dated 19th century

No. 1006.

foll 168, lines 15, size  $9 \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 2\frac{1}{2}$ 

شعاع القلوب

## SHIFÂ-UL QULÛB.

A medical tract

Author Ahmad-ut-Tabîb ul-Bajjandî better known as Jalâl ud-Dîn

احمد الطیب البحرمدی السمرقندی \*  
Beginning —

مکامد معدس اساس و سدس مدعاس حکامی را رواست ، الح \*

The author tells us in the preface that he wrote this work for 'Umdat-ul-Mulk Nawwâb Amîr Khân to whom he presented it on the occasion of his (Nawwâb's) visit to Kâbul This Amîr Khân a favourite of Muhanmad Shâh, was appointed Governor of Allahâ-bâd in A H 1152 (A D 1739) and died A H 1159 (A D 1747) See Beale's Biographical Dictionary p 71

The work is divided into a *Muqaddimah*, three *Bâb* and a *Khâtimah*, with numerous subdivisions styled *Maqâlah Tasl Manfa'at*, *Matlab*, *Bahs Qâ'idah Fâ'idah Qânûn*, *Fann* and *Ta'lim*

Contents

on fol 6<sup>a</sup>

مقدمه در بیان سرف عام طب و دعره ، آن

fol 7<sup>b</sup>

باب اول در بیان صحت

fol 46<sup>b</sup>

باب دویم در کنعیت علاج

fol 92<sup>a</sup>

باب سیوم در ادویه و اعدیة معرده و مرکده

fol 161<sup>l</sup>

خاتمه در متعارفات

The paper towards the beginning of the MS is getting brittle, and the writing in many places is illegible The latter portion foll 122-168, is supplied in a later hand The MS is slightly defective towards the end, and breaks off with the words

\* و یک قسم را بطعام امیرد که بحورک وی میدهد و دسه ، دیگو

Written in fair Naskh.

Not dated, 18th century

No 1007

fol 321 lines 20 size 9½ x 7½ 1

مخزن اسرار الطب

MAKHZAN-I ASRÂR-I ATIBBÂ

An encyclopædia of medical science

Author Muhammad Mahdi bin Muhammad Ja'far bin Muhammad Hassan Tabib محمد مهدی بن محمد جعفر بن محمد حسن طبیب

Beginning —

مقدمه منگاشه مرجعیه ای از کمال تداع مخلوط انسانها

لعلس مد که معانی آدم بوساندد الم \*

The author says in the preface that he compiled the work in Persian from trustworthy works of ancient and modern physicians.

The date of composition expressed by the title is A.H. 1170 = A.D. 1757.

The work consists of four *Fann* each of which comprises numerous subdivisions termed *Muqaddimah*, *Maqilah*, *Maqsad*, *Bal*, *Mattab* and *Fasl* fully enumerated at the beginning. They are as follows —

I Definition and utility of medicine, composition and structure of the human body and its organs, health, its preservation and general treatment etc. fol 3.

II Compound medicaments arranged in alphabetical order fol 45.

III Simple medicament, in alphabetical order fol 108.

The MS is defective towards the end. It breaks off at the beginning of the third *Fann* with the word *بارد*. So the greater portion of the third *Fann* and the whole of the fourth are wanting.

Written in minute Nasta'liq.

Not dated. 19th century.



No. 1008.

foll 251, lines 15, size 12×6, 8×4½

خلاصۃ العیاش عالم شاهى

## KHULÂSA'I'-UL 'AYSH-I 'ÂLM SHÂHÎ.

An exhaustive work on sexual intercourse and similar matters

Author Mazhar Mu'azzar مطهر مظفر

Beginning —

حمد و ستایش و ستائیس باسنادس آفریدگاری را سرد که حلقه انسان را

الح \*

From the wordy preface, mostly devoted to the praise of the reigning sovereign Shâh 'Âlam, to whom the work is dedicated, we learn that the author wrote it in A H 1177 = A D 1763, 1764, the fifth regnal year of that king

The work consists of two *Matlab*, each subdivided into twenty *Bâb*. A complete index, with reference to the pages, is given on foll 4<sup>a</sup>-6<sup>a</sup>

*Matlab* I fol 4<sup>a</sup>

مطلب اول مدنی بر احوال و صعاب آرایس مردان و حسن معاشرت و معاشرت ایسان ، زبان و بیان معویات ، ناهده از ادویه و اعدیه و غیر آن \*

*Matlab* II fol 64<sup>a</sup>

مطلب ، نادى مخصوص از برای زبان و بیان مدارى برکن اعمامى ، اندان و صعاب زیه ، و تدریه با حسن معاشرت و معاشرت و آداب اوصاف ، حلوت و ذکر اسراراب و حکایات و حرکات و سکینات ایسان نه ناهده ، تحریک ناهده مردان بوده ناسد \*

A copy of the work, without the author's name, is noticed in *Ethé, Bodl Lib Catalogue*, No 1628

Written in fair Indian *Ta'liq* within coloured borders with an illuminated head piece and a double-page 'Unwân

Dated Friday, 12 Rajab, A H 1189

Scribe میرهدایت الله

No 1009

fol 167 lines 15 size 9½ × 6 7 × 3½

تاليف شريف

TÂLÎF-I SHARÎF

Indian materia medica or a dictionary of simple medicaments

Author Hakîm Muhammad Sharîf Khan son of Hadîq ul Mulk  
 Hakîm Muhammad Al mal Khân الملك حادس ولد حادس الملك حادس  
 حکیم محمد سرف خان He died in A H 1231 = A D 1815

Beginning —

ترگ درخان سردر نظر هوسدا گلهای کوناگون و د حدیهای موروز  
 دلدلسب ساطع و برهاندسب فاطع الحج \*

In the preface the author says that the use of Indian drugs in the prescriptions of his ancestors obliged him to have recourse to Hindi works and therefore he for convenience sake thought of writing a work on Indian materia medica on the model of *احضاراب* and *نسخه المؤمنین* He further adds that as the works *دارا سکوهی* and *دستور البتو* were not up to the mark he removed their deficiencies in the present work For the names of drugs he says he has followed the usage current in *Shahjahanabad*

The British Museum copy Or 1696 contains a dedication to *Shah Alam* (A H 1173–1221 = A D 1759–1806) and the author's *علاج الامراض* (See No 1010) expresses by its title the date of composition A H 1177 = A D 1763 1764

The names of drugs arranged in alphabetical order are followed by their descriptions properties and uses

A copy of the work is noticed in *Rieu* II p 842 Lithographed in Delhi with the *الفاظ الادوية* A H 1265 A second edition lithographed in Delhi A H 1280 contains also the *حواس العوامر* or *نسخه عالمسامی* by the same author also dedicated to *Shah Alam* and five works of Gulam Muhammad Khân viz *رساله حوسجدی - رساله ونا - رساله حوسجدی - رساله حوسجدی - رساله حوسجدی* and *رساله حوسجدی* An English translation entitled the *Taleef Shereef or Indian materia medica* was published by Dr George Playfair Calcutta 1833

The author's medical tract *عجالة ناعه* was lithographed Lucknow 1873

Written in ordinary Nasta liq

Not dated 19th century

## No 1010.

foll 477, lines 18, size  $10\frac{1}{2} \times 6\frac{1}{2}$ ,  $8 \times 4\frac{1}{2}$ 

علاج الامراض

## 'ILÂJ-UL AMRÂD.

A work on compound medicaments

Author. Hakîm Muhammad Sharîf Khân حاکم محمد سریه ،

Beginning —

در وصف اسهال ، مسهین از کسایس بنا آمدند ایندکجا . . . معرجه

که دانه ، تعریج فلوف سودا رنگان الح \*

Muhammad Sharîf Khân, son of Muhammad Akmal Khân, who has already been mentioned (No 1009) in connection with his other medical work ، تالیه ، سریه ، says in the preface to the present work that in his youth he had written glossaries on شرح موحر که etc and had collected the prescriptions of his deceased grandfather father uncle and others, but, owing to adverse circumstances, could not make proper use of them until he was persuaded by his father and some of his friends to write the present work The title علاج الامراض is a chronogram for the date of the completion of the work, A H 1177 = A D 1763 1764

The work is divided into a *Muqaddimah*, twenty *Maqâlah* and a *Khâtimah*

Lithographed Lucknow 1879, Delhî A H 1303

Written in hasty Ta'liq

Dated 9th April 1813

Scribe حراچی لعل ولد زکات زای بن هیوا لعل کابنه آهاکو ساکی  
چکله سکدر آباد \*

## No 1011.

foll 535, lines 19, size  $9\frac{1}{4} \times 5\frac{3}{4}$ ,  $8 \times 4$ 

ریاض العواید

## RIYÂD-UL FAWÂ'ID.

A thesaurus of medical science

Author Muhammad Amân bin Muhammad Afdal bin Muham

Abd Arif bin Muhammad Husayn Mirza bin Muhammad Tula  
Sultan Governor of Tihqin محمد امین ابن محمد اسلم بن محمد عاب  
بن محمد حسن میرزا بن محمد نولک سلطان والی تالقان \*

Beginning —

سناس ددہ اس سر حکمدی اکہ معمولان الم صدان رائہ د ای  
شعار وحب سبحان وبتسندہ الم \*

In a short preface the author tells us that he studied the science of medicine under Shāyakh Abd ul Latif bin Shāyakh Abd ul Haq and wrote the present work for the benefit of the public

The work consists of a *Muqaddimah* two *Fann* and a *ḥhatimah* which are enumerated in the preface Each has numerous subdivisions

They are as follow —

*Muqaddimah* on the utility of medicine fol 10

*Fann* I on theoretical medicine in seven *Maqalah* fol 11

*Fann* II on practical medicine also in seven *Maqalah* fol 180

*Ḥhatimah* on miscellaneous subjects relating to the preservation of health advice to physicians etc etc in twelve *Fasl* fol 523

A copy of the work is mentioned in Araf Lib vol 1 p 906

Written in ordinary Tāliq

Dated 11167

No 1012

fol 73 line 15 size 10×6 71×4

ساده

## GIYĀSIYAH

A hand book of medicine

Author Mahmud ibn Ilk u lu Shāykh السمراری محمود ابن الناس السمراری

Beginning

سناس و سناس حداددی اکہ عاب ا بعب عاب بماند الم \*

It is said in the preface that the work is named after Giyās ud Din Salār for whom it was written

It is divided into four *Maqalah* as follows —

I Theoretical medicine in eighteen *Bab* fol 2

II Practical medicine diseases of the various parts of the body from the head downward and then treatment in fifty nine *Bab* fol 20

III Simple drugs fruits etc, in twenty-eight *Bâb*, fol 44<sup>a</sup>

IV Compound drugs in twenty-two *Bâb*, fol 54<sup>b</sup>

Written in ordinary Nasta'liq

Dated 12 *Shawwâl* the 18th regnal year (?)

No 1013

fol 41, lines 17, size 9 × 6 6 × 3½

خلاصہ التشریح

## KHULÂSA'Î'-UT-'Î'ASHRÎH.

A treatise on the anatomy of the human body

Author 'Abd-ul-Razzâq عدد الرازي

Beginning —

بسم الله الرحمن الرحيم - حسب راسدات سعای سعیم - لطایفه . حدید

و دعا حکمی را سرد کہ نصرت تشریح ابدان انسان الحج \*

The author tells us in the preface that he learnt the science of anatomy from his master Qutb-ud-Din Muhammad Âdam who subsequently gave him a post in the royal hospital the building of which, says the author, was a most wonderful work of the deceased Sultân. The name of the king to whom the work is dedicated is not mentioned, there being only a series of honorific titles. The author enumerates the following works at the beginning

سردہ etc  
کامل الصنعة فانوس تشریح

The work is divided into a *Muqaddimah*, six *Fasl* and a *Khâtimah*, as follows —

*Muqaddimah* the various organs or component parts of the human body, fol 3<sup>b</sup>

*Fasl* I Bones, fol 7<sup>a</sup>

II Nerves, fol 15<sup>b</sup>

III Arteries, fol 19<sup>a</sup>

IV Veins, fol 21<sup>b</sup>

V Muscles, fol 26<sup>a</sup>

VI Complex organs, fol 28<sup>b</sup>

The *Khâtimah* is wanting

Written in ordinary Nasta'liq

Dated *Dulhijjah*, 19th century

Scribe سردہما رام کاتب و صنفه صدر

No 1014

fol 22 lines 15 size 9<sup>1</sup> × 6<sup>1</sup> 7 × 3<sup>1</sup>

دستور العصد

## DAST'UR-UL FASD

A treatise on phlebotomy or venesection

Author Muhammad Beg محمد بگ

Beginning —

الحمد لله رب العالمين والصلوة على رسوله  
 گوید بددہ صعب عباد الله العوی محمد بگ عمر الله له لوالده  
 الى \*

We are told in the short preface that the author compiled this manual from *Dakhirah* ۱ *Khwarizmshahi* and from other good works dividing it into six *Bab* each consisting of several *Fasl*. A copy of the work is noticed in *Asaf Lib* vol ۱ p 950

Written in ordinary *T aliq*

Not dated 19th century

No 1015

fol 124 lines 29 size 13<sup>1</sup> × 9 10<sup>1</sup> × 6.

سما حانه

## SHIFĀ KHĀNAH

A dictionary of drugs with the names in Arabic with the Persian and Hindustani equivalents arranged in alphabetical order

Author Sayyid Muhammad Ali Khan Bahadur *alias* Nawab Dulah سيد محمد علی خان بہادر عرف نواب دولہ

There is no preface to the work. It begins at once with the names of the drugs. It consists of two parts —

I fol 1<sup>b</sup> beginning thus —

فصل ادوية مستعمله که اول ادویا الف است بلحاظ حروف نامی

ام یعنی ادویہ الف \*

II fol 117<sup>a</sup>, beginning

فهرست ، نامی ادویه متعلقه کتاب هدا بطوریکه در کتب دیگر

مسطور است ، - حیره ، الاله ، آنکامه بر وزن کار نامه اسم فارسی الح \*

The name of the author is taken from the colophon found at the end of the first part, fol 116<sup>a</sup> It is dated Dulhijah, A H 1269

Written in ordinary Ta'liq

Scribe سعد محمد علی

No. 1016.

fol 199, lines 21, size  $12 \times 6\frac{1}{2}$ ,  $6 \times 4\frac{1}{2}$

قرابادین سریانی

QARÂBÂDÎN-I SURYÂNÎ.

A medical work treating of the preparation of vinegars beverages, pills, lozenges, electuaries, ointments, and other medicaments

The name of the author is not given anywhere and the work begins at once without a preface with the following lines the title of the work occurring in them

قرابادین سریانی باب اول از قرابادین سریانی که دران نسخه‌ها

عرق مرکب سرکه و شندناف و رنداب مذکور است \*

The headings of the prescriptions written in red, are in Syriac followed by the Persian equivalents, after which the method of preparing the prescription and its effects are given

Written in ordinary Ta'liq

Not dated, 19th century

No. 1017

fol 454, lines 15, size  $9\frac{1}{4} \times 6$ ,  $6\frac{1}{4} \times 4$

قرابادین کافی

QARÂBÂDÎN-I KÂFÎ.

An elaborate thesaurus of medical science

Author Abd-ul Karîm entitled Khâqân Muhammad • Muzâ

ʿĀli ibn Ḥalīm Muhammad Yūsuf ʿĀliyan معروف بخطاب  
 حاتم محمد مرآة حاتم ابن حکیم محمد یوسف حاتم \*

Beginning —

بعد از حمد و ستایش بی پایان به او بدو عالمین سرور اراده آمدن  
 بر ملائک حدیث الهم \*

The author states in the preface that after acquiring the necessary knowledge of the other branches of literature he applied his mind to the study of medicine—a taste which he says he inherited from his father—with the result that he wrote an Arabic work on medicine entitled *Ḥirāʾat al-ʿilāḡ* (the numerical value of which gives the date of composition ۱۸ 1202 = A D 1788) at his native place *Shahjahanabad*. He then adds that as some useful prescriptions of his own and of other experts could not be included in the work he thought of writing a detailed work on medical science with the object of removing the want of a work on the subject. He therefore commenced the present composition at Kanpur in ۱۸ 1223 = A D 1808 and divided it into a *Muqaddimah* twenty *Bab* and a *Khata mah* fully enumerated at the beginning.

The author enumerates the following works as those on which he based his work —

— *Maḥmūdāt* ʿĀli wa ʿĀra sukūfī — *Ḥikmat al-muwaddiḥ* — *ʿUrāʾiḥ* ʿĀdī  
 composed by the author's father — *ʿUḡal* ʿĀḡe ʿĀlīf Ḥakīm Sūrīf Ḥalīm  
 and *Sūrūḡ* ʿĀwḡar and *Sūrūḡ* ʿĀlī — *ʿUḡb* ʿĀḡr — *Maḡrūbāt* ʿĀḡrī etc

The colophon dated *Ḥijrāt* ۱۸ 1224 tends to suggest that the MS is an autograph copy by the author. This assertion is supported by numerous marginal emendations written in the same hand as the text itself.

Written in ordinary *Taḡiq*

A seal of Muzaffar Husayn bearing the inscription *ʿĀli ʿĀdāy* ʿĀlī  
 is found at the beginning and end of the copy.

No 1018

fol 274 lines 19 size 12 × 7½ 7½ × 4

محرر ابو علی حاتم

MUJARRABĀT-I BU 'ALĪ KHĀN

A medical tract containing tested cures and remedies for all diseases

Author Ḥalīm Bu 'Alī ʿĀlī in حاتم و علی حاتم



## Beginning

لک الحمد یا من علی احیاء و مراید الدیات بمراسل الحج \*

The author says in the preface that he long had cherished the idea of writing a medical work when he was obliged to leave his native country Lahore, and go to Bundelkhand where he compiled the present work. From a statement on fol. 6<sup>b</sup> it appears that in A. H. 1219 = A. D. 1804, while the author was staying at Lucknow, he had to go to Bundelkhand by order of John Bailey حل بیلی and Mirzâ Ja'far. Towards the end of the copy the date A. H. 1226 = A. D. 1811, is repeatedly mentioned.

The work consists of two *Fann* each of which comprises a separate volume. The first deals with remedies and cures for special diseases of the human body from the head downwards, and the second with general diseases. The present copy comprises the first *Fann* or the first *Jild*.

The author does not give any title to the work the one given above is taken from an endorsement on the fly-leaf.

Written in fair Ta'liq

Not dated, 19th century

Scribe بیاری لال واد بت آند ساکن اشرف آباد

No 1019.

fol. 220, lines 17, size  $9 \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 3$

ملعط ن کالیه

## MULTAQAT-I DAKÂ'IYAH.

A work on compound medicament, treating of the various kinds of medical preparations, arranged alphabetically.

Author Dakâ Ullah Khân ibn Ishâq ibn Ismâ'il ut-Tabîb, popularly called in Dihli, Tabîb-i Khâqân Muhammad Baqâ Khân دکاء الله خان ابن اسحق ابن اسمعیل الطبیب المعروف فی دہلی دار الدہلی بطیب حافظ معتمد بقا خان (d. A. H. 1209 = A. D. 1794)

Beginning —

سپاس بشفاس مرحدایرا سرد کہ در ضمن بددایس هر موهودی ار موهوداب چندین هزار حکمہ ، تعدد موهوده الحج \*

In the preface Dakâ Ullah tells us that he compiled the work from the collections of recipes and medical preparations of his father

and grandfather which he found in their pharmacopœia and note books. The full title given to the work is *ملفوظ دکانہ مندرجہ*

*فرمان بن دکانہ* but at the end it is called *مجموعہ نفاہ*

Written in fair Nasta'liq with notes and emendations on the margins

Dated Rampur 12 Dūlqa d A H 1257

Scribe محمد رحیم اللہ ولد منان د ولی اللہ

No 1020

fol 108 lines 10 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $7 \times 3\frac{1}{2}$

کتاب الاحباب

### TUHFAT-UL AHBÂB

A work on sexual intercourse

Beginning —

بدانکہ مناسب امرست کہ خداوند مکر ادا برای ادای نوع

انسان کہ اسرف معارف است اله \*

The author who does not reveal his name says that he wrote the work at the request of some of his friends dividing it into nineteen *Fa'sl* enumerated at the beginning

Written in careless Indian Tāliq

Not dated 19th century

No 1021

fol 87 lines 17 size  $12 \times 7\frac{1}{2}$   $7\frac{1}{2} \times 4$

حواب سافی

### JAWÂB-I-SHÂFÎ

A controversy regarding two general propositions of the science of medicine

(1) کل حلو حار رطب All sweet things are of a hot and moist temperament

(2) کل حلو حار All sweet things are of a hot temperament

Author Muhammad Sa'id محمد سعید

Beginning —

الحمد لله المالك العدوس العرير الحكيم اسم الله

The controversy took place between the author and one Hakîm Hifâzat Husayn, both of whom were still alive in A H 1282 = A D 1865. The author a popular Hakîm of Patna wrote this tract in the form of a letter addressed to Hakîm Hifâzat Husayn, in refutation of the latter's belief in the first of the two propositions.

The full title of the work, as given in the beginning is حلاوه في رد من احدث من الكلو والرطب موحده الكليه حواب شافى

The MS was written at the author's request by his pupil in A H 1282

Written in ordinary Ta'liq

### No 1022

fol 89, lines 13-16, size 8 × 5 6 × 4

The same

Another copy of the Jawâb-i Shâfi, beginning as above

Written in ordinary Ta'liq

Dated 15 Rajab, A H 1292

Scribe محمد وط الحق

### No 1023

fol 85, lines 18, size 9½ × 6, 7½ × 3¾

The same

Another copy of the above work (حواب شافى)

Written in fan Ta'liq

It is said on the title-page that the copy was written at 'Azîmâbâd (Patna) in A H 1297 by Muhammad 'Âbid Husayn at the request of Sayyid Ahmad Husayn

6

### No. 1024

fol 60, lines 20, size 12¼ × 8½, 9¼ × 5¼

A collection of medical tracts by Yûsufî. He has been mentioned in connection with his رباى الادويه (See No 976)

I fol 1<sup>b</sup> فوائد احبار Fawaid al Akhyar A versified tract on therapeutics

Beginning —

ندان چونکه گفدی سانس رسد که دهن طب است اس و طبع

The date of completion A H 913 = A D 1507 is expressed by the title of the work (see fol 7<sup>b</sup>)

II fol 7<sup>b</sup> قصده در حفظ صحب Qasidah dar Hifz i Sihhat

A Qasidah on the preservation of health and general treatment preceded by a short preface

Beginning —

بعد از حمد حکم دانا اله \*

It is dedicated to Babur whose name appears in the conclusion of the Qasidah According to Pieu p 475 the poem was completed in A H 937 = A D 1530 1531 but no date is given in this copy

III fol 8<sup>b</sup> قصده در لعب هندی Qasidah dar Lugat i Hindi

A Qasidah containing Indian names of various articles especially of medical drugs

Beginning —

نام هر چیزی بهندی نستوار س ای سر اله \*

The Qasidah is followed by a Masnawi entitled در مذهب مندی در مکتب fol 10

IV fol 10<sup>b</sup> جامع الفوائد Jamu ul Fawaid a commentary on

the author's علاج الامراض a versified treatise on therapeutics (see Pieu p 475 Ethe Bodl Lib Catalogue No 1591 Haj Khal ii p 564)

Beginning —

حمد با مجد د حکمی را که نهدون خدمت کامل صناعت اله \*

V fol 48<sup>a</sup> ستة ضروریه Sittah i Dururiyah On the six important principles for the preservation of health

Beginning —

الحمد لله المنعم الحنود القوس صحتہ الاسقام اله \*

The work dedicated to Humayun was completed as stated at the end in A H 944 = A D 1539 1540

VI fol 51<sup>b</sup> دلائل النبص Dalail un Nabd A treatise on the scientific knowledge of the pulse

Beginning —

الحمد لله الناج الحكيم العالم اله \*

It was completed, as stated at the end of the treatise, in A H 942 = A D 1537, 1538

VII fol 56<sup>b</sup> دلائل البول Dalâ'il-ul Baul A tract on urnology  
Beginning

بعد از سپاس حکم مطلق دل ذکره \*

The date of completion of this tract, as given at the end, is also A H 942 = A D 1537, 1538

Written in ordinary Ta'liq

The medical tracts of Yûsufi have been lithographed with the author's طب یوسفی, Cawnpore, 1874

Dated A H 1254

### No. 1025.

fol 291, lines 15-17, size  $9 \times 5$ ,  $7 \times 3\frac{3}{4}$

I fol 1-208 An anonymous treatise containing a collection of medical prescriptions classed under the diseases, beginning without preface

اصداع - اطریعل کسدیری مخترع یوسف هلنله رد یوسف ، هلنله

کابل یوسف هلنله سداہ الحج \*

This part of the work is intermixed with numerous Arabic passages

II fol 209-291 A similar tract, containing prescriptions with similar arrangement, beginning as above

اطریعل کسدیری مخترع یوسف هلنله الحج \*

This tract is not interspersed with Arabic passages

Written in ordinary Ta'liq

Dated 21 Shawwâl A H 1209

## LOGIC

No 1026

fol 150 lines 30 size 9×6½ 6×4½

اساس الامساس

## ASÂS-UL-IQTIBÂS

A work on logic

Author Nasir ud Dīn Muhammad bin Muhammad bin ul Hasan  
ut Tusi نصر الدین محمد بن محمد بن الحسن الطوسی

Beginning —

ب ردنی علما و بعضی ا خداوند متعال حکمت را نالهام

حق بر نفس عدس و بعضی حشر موند گردان الح \*

The author a well known philosopher and astronomer has been mentioned already as author of the *Akhlaq i Nasiri* in No 938 in this catalogue According to a statement in the colophon the author completed the work on 22nd Jumada II 642 = A D 1244

According to the table of contents prefixed to the copy the work is divided into a *Muqaddimah* and nine *Maqalah* with subdivisions styled *Fann* and *Fasl* The principal divisions are as follows —

On fol 1<sup>b</sup>

مقدمه سخن در منطقی

مقاله اول در مدخل منطقی که آنرا اساعوجی خوانند

in four *Fann* fol 2

مقاله دوم در مقولات عسره و آنرا فایده فور اس خوانند

in nine *Fasl* fol 8مقاله سوم در عبارات و عرض اربین مناجات احوال خارجه اسم و آنرا ناری  
ارمسناس خوانند in two *Fann* fol 14<sup>a</sup>in two *Fann* fol 44<sup>b</sup>

مقاله چهارم در علم فاس و آنرا ابولوطفا اول خوانند

in two *Fann* 87<sup>b</sup>

مقاله پنجم در برهان و آنرا ابولوطفا دوم خوانند

مقاله ششم در حدل و آنرا طولفا خوانند

in three *Fann*, fol 112<sup>a</sup>

مقاله معتم در معالطه ر آنرا سوسطيقا خواند

in three *Fasl*, fol 129<sup>a</sup>

مقاله مستم در حکايات و آنرا رنطورقا خواند

in three *Fann*, fol 132<sup>b</sup>

مقاله سم در شعرو آنرا دسارنقا خواند

in three *Fasl*, fol 146<sup>a</sup>

The copy is written in beautiful small Naskh within gold-ruled borders with an illuminated, but now faded, head-piece

It is said in the colophon that this MS was transcribed from a copy written by *علي بن رمضان علي العربي السعدي* and dated Sabzwâi Rabi' II A H 733 The present MS written by *امير الدين محمد بن حبيب الله سعير*, is dated Friday 24 Rabi' I, A H 981

A note at the end says that the MS was transferred from the scribe to one 'Abd-ul Jalil bin 'Abd-ul Wakil

### No. 1027.

fol 20, lines 11-18, size  $8\frac{1}{2} \times 5\frac{1}{2}$   $5\frac{1}{2} \times 3\frac{1}{2}$

رساله معری و کبری

## RISÂLAH-I SUGRÂ WA KUBRÂ.

The two well-known treatises on logic by Mir Sayyid Sharif Jurjânî (*b* A H 740 = A D 1339, *d* A H 816 = A D 1413)

The author and his work Sarf-i Mir have already been noticed under No 769

I رساله معری Risâlah-i Sugrâ, fol 1<sup>b</sup>

Beginning

دداکه هرچه در دهن آید اگر حالی ار حکم ناسد الخ \*

II رساله کبری Risâlah-i Kubrâ, fol 6<sup>b</sup>

Beginning —

دداکه آدمی را فوتی اسب دراکه الخ \*

See Rieu II, p 812 Comp also Hâj Khal, vol III pp 416 and 446 Printed in the Majmû'ah-i Mantîq, Lucknow, 1819

The colophons of both the Risâlahs each dated A H 1219 give the name of one and the same scribe *محمد بن*, but the hand-writing in the first is ugly and childish and that in the second fair Ta'liq and quite different

## No 1028

foll 18 lines 19 size  $9 \times 5\frac{1}{2}$   $7 \times 3\frac{1}{2}$ 

The Same

Another copy of Sayyid Sharif's Risalah i Kubra wa Sugra  
Beginning with the Risalah i Kubra

دندانہ ادبی اوسب د اکہ الحج \*

Written in careless Ta liq

Dated Jumada I A H 1243

## No 1029

foll 8 lines 19 size  $10 \times 6\frac{1}{2}$   $7 \times 3\frac{1}{2}$ 

رسالہ کبری

## RISÂLAH-I KUBRÂ

A copy of Sayyid Sharif's Risalah i Kubra beginning as usual

دندانہ ادبی را الحج \*

Written in fair Nasta liq

Not dated 19th century

## No 1030

foll 83 lines 14 size  $6\frac{1}{2} \times 4$   $5 \times 3$ 

رسالہ منطوق

## RISÂLAH-I MANTIQ

A treatise on logic

Author Ali Rida علی رضا

Beginning —

الحمد لله رب العالمين  
و نعلم را که د حسن مذاکره الحج \*

There is no title given to the work. In the opening lines the author simply says that a logical discussion with his master Ibrahim Khan gave him an occasion to write the present work.

Written in careless Na ta liq

Dated Jumada I A H 1237



# ARITHMETIC, ALGEBRA, AND GEOMETRY.

No 1031.

foll 109, lines 7, size  $9\frac{1}{4} \times 7$ ,  $6\frac{1}{2} \times 4\frac{1}{2}$

## ليلاوتي LÎLÂWA'Î.

A Persian translation of Bhâskarâchâryâ's Sanskrit work on algebra and geometry

Translator Faydî فایدی

Beginning —

اول رسالہ بادشاہی گویم وانگہ رستایس الہی گویم

Faydî, the well-known scholar and writer, has been already mentioned in detail under No 261

In the preface, which abounds in eulogies of Akbar, the translator tells us that Bhâskarâchâryâ, the author of the original, was a learned mathematician of Bedar in the Deccan. The exact time of the composition of the original, he adds, is not known, but in A H 995 = A D 1587 the same author wrote an astronomical treatise, entitled نکرن کوهل. He then narrates the circumstances which led to the composition of the Sanskrit original, so called after the name of Bhâskarâ's daughter Lîlâwatî

The present version was printed in Calcutta, 1828, and the Sanskrit text in 1832. English translations by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Bhâskarâchâryâ's mathematical works are mentioned in Edward Starchey, "Early History of Algebra," Asiatic Researches, vol. xii, pp. 159-185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii, pp. 419-459 and A. Weber, Vorlesungen, p. 231

Written in ordinary Ta'liq with marginal notes and interlinear glosses

Dated A H 1244

Scribe جہاچی لال

No 1032

foll 78 lines 21 size  $9 \times 6 \frac{1}{2} \times 4$ 

ترجمہ خلاصہ الحساب

## TARJUMAH-I KHULĀSAT-UL-HISĀB

A Persian translation and explanation of Bāha ud Dīn Muhammad bin Husayn Amīlī's (*d* A H 1030 = A D 1621) well known Arabic work on arithmetic خلاصہ الحساب

Beginning —

حمدی کہ شمع عددی احصای ان نکند و سکری کہ فکر شمع  
محاسبی نمندی ار بوسد الخ \*

For the Arabic original see Haj Khal vol iii p 168 Loth Arab Catalogue p 220 Arab Catalogue of the Brit Mus p 622 J Aumer p 138 etc

The name of the translator is not given anywhere The arrangement and the divisions of the original consisting of a *Muqaddimah* ten *Bab* and a *Khatimah* are maintained without any change

A copy of the work is noticed in Ethe Ind Office Lib Catalogue No 2251 where the headings of all the chapters both Arabic and Persian are fully enumerated \*

The *Khulasat ul Hisab* has been edited Arabic and Persian with commentary Calcutta 1812 and Constantinople A H 1268 Arabic text with German translation by Nesselmann Berlin 1843 French translation by Aristide Marre in *Nouvelles annales de mathematiques* par Terquem e Gerono 1846 vol v p 263 new edition Rome 1864 Arabic commentary انوار خلاصہ الحساب by Ismat Ullah printed in Calcutta 1829 for other commentaries by Lutf Ullah Haji Husayn Yazdi and Shams ud Dīn Alī Husaynī *Khalkhali* see Loth p 221 For Persian commentaries see Ethe Ind Office Lib Catalogue Nos 2252-2253 \*

Written in fair Naskh

Dated Bijapur Thursday 6 Rabī II A H 1111

Scribe مبارک افعال

The seals of the late *er*-kings of Oude are found at the beginning and end of the copy

No. 1033

fol. 53 lines 18, size 9 × 6 6 × 3

حلاصة الحساب

### KHULÂSAT-UL-HISÂB.

Another Persian explanation of Bahâ-ud-Dîn 'Âmlî's *Khulasat-ul-Hisâb*

Beginning —

\* حمدی کہ معدور بنامد مدرس و مصور نگردد و درین الحج

Neither the commentator's name nor the title of the work is given anywhere. In the colophon the title *رسالة حلاصة الحساب* appears twice. Like the Arabic original the work consists of a *Muqaddimah*, ten *Bâb* and a *Khâtimah*. The Arabic text of the original is omitted throughout. The work ends with a subscription in which it is said that "the treatise, entitled *Khulâsat-ul-Hisâb*, was completed on Saturday, 7 Rabî' I, A H 1081 = A D 1670". This date, most probably, is the date of the completion of the present work. Immediately after we find the date 15 *Sha'bân*, A H 1226 (evidently the date of transcription of the copy) where it is again said that "the treatise, entitled *Khulâsat-ul-Hisâb*, was finished" *تمت الرسالة الحلاصة الحساب*

Written in ordinary Ta'liq

Scribe and owner محمد نجف

No. 1034.

fol. 35, lines 20, size 9 × 5¼, 7 × 3¼

The Same

Another copy of the same Persian explanation of Bahâ-ud-Dîn's *Khulâsat-ul-Hisâb*, beginning as above

\* حمدی کہ معدور بنامد مدرس الحج

Written in fair Nāshih  
 Not dated 19th century  
 Scribe سید صدر الدین

No 1035

fol 219 lines 17 size 10 × 6½ 7 × 4

علم جهد الحساب

## GĀYAH-I JIHD-UL-HISĀB

Another Persian commentary on Bāha ud Dīn Amīlī's *Khulāṣat ul Hisāb*

Commentator Muḥammad Zaman Fayyad entitled *Ṣāḥib bin Muḥammad Ṣādiq ul Anbālī ud Dihlawī u h Shāfi' ul Hanafī* محمد صان المعاطف به طالب بن محمد صان انبالوی بم دیهلوی الساعی العنقی

Beginning —

حلامه الحساب للمکاسب علم جهد الحساب للحساب حساب

التعمد للواحد الواحد الذي اليه \*

It would appear from the preface that from the time of his student life the commentator had in preference to other subjects a peculiar taste for mathematics. While he was engaged in studying the *Khulāṣat ul Hisāb* of Bāha ud Dīn Amīlī he made up his mind to write a book on arithmetic in Persian and so he composed one entitling *Ṣāḥib al-Makāsib* in A H 1093 = A D 1682. Subsequently in A H 1120 = A D 1708 he wrote a Persian commentary on the *Maḥāsni* (better known under the name of *Ḥikm al-Rāṣi*) and entitled it *Ḥikm al-Rāṣi*. He also wrote a treatise on the distances of planets (*Ḍarā'ia Ahzām*) in A H 1120 = A D 1708 entitling it *Al-Jāmi' al-'Arab* after which he finished the treatise *Risālat al-Rifā' al-Ḥakl* which he had begun in A H 1114 = A D 1702. Later on he at the request of some of his friends wrote the present commentary in A H 1130 = A D 1718. [It is to be mentioned here that the dates given above are expressed by the titles]

Written in ordinary Nāshih liq

Not dated 19th century

## No. 1036.

foll 133, lines 9, size  $7\frac{1}{4} \times 4\frac{1}{2}$ ,  $4 \times 2\frac{1}{4}$ .

ترجمه خلاصه الحساب ،

## 'I'ARJUMAH-I KHULÂSA'I'-AL-HISÂB.

Another Persian paraphrase and explanation of Bahâ-ud-Din 'Âmilî's *Khulâsat-ul-Hisâb*, by Muhammad Sâdiq bin Hâjî 'Abd-ul-'Alî Tabrizî محمد صادق بن حاحی عدد العلی التبریزی

Beginning

حمد نامحدود احدی را که احاد معدودات مجردة را مددء تکوین

مربکات مادیہ کردانده الحج \*

In the preface the translator says that he rendered the Arabic original into Persian for the convenient use of Persian students. It is divided into a *Muqaddimah*, twelve *Bâb* and a *Khâtimah*.

Written in ordinary Ta'liq

Not dated, 19th century

The translation is followed by a Hindûstânî tract on the measurement of fields, beginning thus

دگر نمایس کردی کسنتون کا حادو کہ کہد ، کئی قسم کی ہوتی

ہلن \*

## No. 1037.

foll 217, lines 17, size  $9\frac{1}{2} \times 5\frac{1}{4}$ ,  $7\frac{1}{2} \times 3\frac{1}{2}$ 

دستور حساب ،

## DAS'I'ÛR-I HISÂB.

A treatise on arithmetic

Author Indaman اندر من

Beginning

حمد بعد داب ایردی را کہ در صورت علم حساب بانتظام و گرد آزری

افراد عالم برداختہ الحج \*

We learn from the concluding lines that the author, a native of Hisâr wrote this work during his temporary stay at Dihlî. The date

of the completion of the work is confusing. The first one given in words is A H 1180 = A D 1767 الف ومانه وثمانى the second one expressed by the chronogram گلدسته دانشورى is equivalent to A H 1090 = A D 1679. The first date however seems to be more correct. According to the preface the work consists of five *Maqalah* and a *Khatimah*. Each *Maqalah* is subdivided into several *Bab* and *Fasl*.

Written in ordinary Ta liq with signs of collation.

Dated 5 Rajab the 14th regnal year of Shah Alam.

Scribe سعید

In a note at the end it is said that the copy was collated

No 1038

fol. 58 lines 17 size  $11\frac{3}{4} \times 6\frac{7}{8} \times 3\frac{1}{2}$

کتابه الجبر

## KIFÂYAT-UL-JABR

A treatise on arithmetic similar to that by Bahâ ud Dîn

Author Muhammad Salah ud Dîn bin Dîwanat Khân Jahandar

Shahî محمد صلاح الدین بن دیوانت خان جهاندار سامی

Beginning —

الحمد لله الذى هو اسرع الحاسن و الصلوة والسلام على سيدنا

محمد وآله واصحابه اجمعين \*

The author who apparently flourished under Prince Jahandar Shah says in the preface that he learnt these Arithmetical operations from his deceased father.

The title of the work appears in the colophon as well as on the title page but not in the work itself. It is divided into a *Muqaddimah* thirteen *Bab* and a *Khatimah* fully enumerated in the beginning.

Written in fair Ta liq

Dated 18 Rabî I A H 1227

No 1039.

foll 93, lines 17, size  $8\frac{1}{4} \times 5$ ,  $6\frac{1}{4} \times 3\frac{1}{4}$ 

رسالة حساب ،

## (RISÂLAH-I HISÂB.)

A treatise on arithmetical operations, without title, author's name or preface

It begins at once with مقدمه thus

مقدمه باید دانست ، که درین کتاب علامات دیکر ، اواخر نویسد

الح \*

The author sets forth in the work by questions and answers, the principles of arithmetic

Written in fan Nasta'liq, with copious marginal notes

Not dated, 19th century

No. 1040.

foll 7, lines 25, size  $10 \times 5\frac{1}{4}$ ,  $8 \times 3\frac{1}{4}$ 

An anonymous tract on arithmetical operations, based on the خلاصه الحساب of Bahâ-ud-Dîn 'Âmilî the تقدمه of Daylamî, and other works

Beginning

بدانکه اگر خواهد که مجهولی را بطریق خبر و معانله استخراج کند

لایم است که آن مجهول را الح \*

Neither the author's name nor the title of the work is given anywhere. It is to be noticed however that the present tract comprises only the subject treated in chapter viii of Bahâ-ud-Dîn's خلاصه viz, استخراج المسئلات بالخبرو المقابله

The tract ends with a versification of the contents by one Shams-ud-Duhâ, whose name appears in the last verse

Written in ordinary Ta'liq

Not dated, 19th century

## ASTRONOMY AND ASTROLOGY

No 1041

fol 219 lines 17-19 size  $9^1 \times 6^1$   $6^1 \times 4$ 

رابع حدود سلطانی

## ZIJ-I JADĪD-I SULTĀNĪ

The famous astronomical and chronological tables of Sultan Ulug Beg (d. A. H. 853 = A. D. 1449) bin Shah Rukh bin Timur that is the second revised ones compiled by the Sultan with the assistance of Salāh ud Dīn Muṣā called Qadizadah, Rumī and Maulana Gīvas ud Dīn Jamshīd (the compiler of the original edition) and after the death of both of them by co operation with the celebrated mathematician Alī bin Muḥammad Qushjī (who died in Constantinople A. H. 879 = A. D. 1474)

Beginning —

بنا کرد الهی جعل فی السماء برجا جعل فیه سراجا و مرامندرا

البح \*

A very useful and interesting account of the work is given in Pieu II p 456 see also Ethe Bodl Lib Catalogue Nos 1515-1518 Ethe Ind Office Lib Catalogue Nos 2233-2236 W Peitsch Berlin Catalogue p 358 Buhar Lib Catalogue vol 1 p 179 etc Edited by Sedilot Paris 1847 and translated by the same 1853 Older editions of detached portions of the work are Epochæ celeberrimæ ex traditione Ulugh Begī by John Greaves London 1650 reprinted in Hudson's Geographiæ Græci Minores vol 3 and Tabulæ longitudinis et latitudinis stellarum ex observatione Ulugh Begī by Thomas Hyde Oxford 1665 reprinted in Hyde Syntagma dissertationum vol 1

The work is divided into four *Maqalah* as follows —

مقاله اول در معرفت تاریخ

in a *Muqaddimah* and even *Bab* on fol 2<sup>b</sup>

مقاله دوم در معرفت اوقات و طالع و وقت و انچه بدان تعلق دارد

in twenty two *Bab* on fol 16

مقاله سوم در معرفت روس ستارگان و موضع اسل طول و عرض و انواع آن



in thirteen *Bâb*, fol 28<sup>b</sup>

Tables on foll 41-215

مقاله در بابی اعمال نجومی

in two *Bâb* on fol 216<sup>a</sup>

Written in fan Nasta'liq with occasional marginal notes

Not dated, 18th century

No 1042.

foll 346, lines 18, size 13×7, 8½×4

شرح زیچ حدین سلطانی

## SHARH-I ZÎJ-I JADÎD-I SULTANÎ.

A commentary on the preceding work

Commentator Nizâm-ud Dîn 'Abd-ul 'Alî bin Muhammad bin Husayn ul-Bajrandî نظام الدین عبد العلی بن محمد بن حسین البرجندی

Beginning —

احساس حمد و ستاس معری از توهم تناهی و انواع شکر بی ویاس

الح

'Abd-ul-'Alî, a renowned scholar and mathematician, was a pupil of Mansûr bin Muhammad bin Husayn Kâshî, and of Sayf-ud-Dîn Taftâzânî (d A H 916 = A D 1510) He was still alive in A H 930 = A D 1523 the year in which he wrote a commentary on the *آداب العصدیه* of 'Adud-ud-Dîn Îjî (d A H 756 = A D 1355) His other works are

(1) A commentary on Nizâm Nîsâbûî's treatise on arithmetic  
العددیه

(2) A commentary on the *تحریر الحساب* of Nasîr-ud-Dîn Tûsî

(3) A commentary on Qâdîzâdah Rumî's commentary on the *ملکوس* of Chigminî

(4) A treatise on the distances and sizes of planets dedicated to Habîb Ullah, Wazîr of *Khurâsân*

(5) A treatise on the construction of almanacks, completed in A H 883 = A D 1479 (lithographed in Tabrîz (?), A H 1276)

(6) A commentary on the *بیت نام* of Nasîr-ud-Dîn Tûsî (see No 1045) For 'Abd-ul-'Alî's life see Habîb-us-Siyar, vol III, Juz 4 p 117

The commentary embodies the entire text of the *Zîj*, without the tables The text is marked by a red line drawn above it

The date of completion of the commentary A H 920 = A D 1523 given in Rieu n p 457 Ethe Bodl Lib Catalogue No 1520 and Ethé India Office Lib Catalogue No 2237 is not found in this copy

Written in fair Nasta liq

Not dated 19th century

No 1043

fol 328 lines 21 size  $11\frac{1}{2} \times 6\frac{1}{2}$   $7\frac{3}{4} \times 4$

The same

Another copy of Barjandi's same commentary beginning as above

Written in ordinary Ta liq within ruled borders with an illuminated head piece

In the colophon dated 11 Ramadan (year not given but apparently 19th century) the work is called *تسريح مواصرات گورگانی*

fol 8-16 are bound upside down

Scribe محمد اکرم ولد احمد سنگ

No 1044

fol 349 lines 21 size  $10 \times 6\frac{1}{2}$   $7 \times 3\frac{3}{4}$

The same

A defective copy of Barjandi's commentary on the *Zij i Jadid i Sultan*

It opens abruptly thus in the middle of the fifth *Bab* of *Maqalah* II —

ماهده اسامی ماههای فرس باشد ادبا که اس ماهها را بحلالی معدد

کندد الحج \*

Corresponding with fol 24<sup>a</sup> line 17 of the preceding copy and breaks off in the middle of the second *Fasl Bab* I of *Maqalah* IV corresponding with fol 328<sup>b</sup> line 17 of the preceding copy

Written in fair Nasta liq

Dated 1250 Fasl

No. 1045.

foll 121, lines 17, size  $9\frac{1}{2} \times 6$   $6\frac{3}{4} \times 4$ 

شرح بیست باب در معرفت اسطرلاب

SHARH-I BÎST BÂB DAR MA'RIFAT-I  
ASTARLÂB.

A commentary on Nasîr-ud-Dîn Tûsî's (d. A. H. 672 = A. D. 1273) famous manual *کتاب بیست باب* (so called on account of its being divided into twenty *Bâb*) on the construction and use of the astrolabe

Commentator Nîzâm-ud-Dîn 'Abd-ul-'Alî bin Muhammad bin Husayn ul-Barjandî نظام الدین عبدالعلی بن محمد بن حسین البرجندی

Beginning

توجه خطاب در هر باب و حاتمہ معال در همه حال، لباس و ستائیس

حکیمی را سرک السج \*

Besides the well-known work *اخلاق ناصری* on ethics (see No 938) Nasîr-ud-Dîn Tûsî wrote several works on astronomy and rendered into Persian the Arabic version of Ptolemy's astrolological work *Libri Fructus*, commonly styled *شرح لمرة العالمیوس*. Barjandî wrote commentaries upon the *تذکره* and the *تحریر* of Tûsî and also left several other works. See No 1042. According to Habîb us-Siyar, vol III, juz 4, p 117, he was still living in A. H. 930 = A. D. 1523. See Rieu I, p 453, St Petersburg Catalogue, p 111, Bûhârî Lib Catalogue, vol I, p 178. See also Hâj Khalî vol IV p 471, Rosen, p 318, etc.

According to Rieu and the Bûhârî Lib copy the commentary was completed in A. H. 889 = A. D. 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Hafîz Ullah حافظ الله، who in a short preface says that when, at his request, Mîrzâ Muhammad Abû Turâb completed the transcription of the copy, he (Hafîz Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Munajjim, entitled Khayr Ullah Khân Mubandis خیر الله منسب ابو الخیر مدحہ المعاطب بن الله حال مهندس who wrote a commentary on Nasîr-ud-Dîn Tûsî's edition of the Arabic version of Ptolemy's *Almagest* (*تحریر الهمسسطی*) see No 1058. It also contains diagrams, several of which are on interleaved sheets. Interlinear notes in red are found throughout the copy.

Written in learned Nasta liq on thick paper

Dated 2 Jumada II A H 1165

Scribe محمد انور اب

No 1046

fol 110 lines 17 size  $10\frac{1}{2} \times 6\frac{1}{2}$   $7 \times 4$

The Same

Another copy of the same commentary upon Tusi's Bist Bab beginning as usual

\* ماسکة خطاب د هر باب الف

This copy contains all the marginal notes annotations and interlinear notes found in No 1045 likewise ascribed in the colophon of the present copy to the commentator Abul Khayr Muna'jjum entitled Khayr Ullah Khan Muhandis

Written in fair Nasta liq by the order of Maharajah Ujit Singh Bahadur

Dated Muharram A H 1206

No 1047

fol 193 lines 15 size  $7 \times 4$   $5 \times 2$

The Same

Another copy of Barjandi's commentary upon Tusi's Bist Bab beginning as usual —

\* ماسکة خطاب د هر باب و حاشیه الف

The text is distinguished by a red line drawn above it

Written in good Nasta liq

There is a lacuna after fol 168 and folios 169-293 are written in a later hand

Dated A H 1080

No. 1048.

foll 53, lines 19, size  $8\frac{1}{4} \times 5$ ,  $5\frac{1}{2} \times 2\frac{1}{2}$ 

رساله هیئت

## RISÂLAH-I HAY'A'I'

An astronomical treatise

Beginning

سکرو سانس و حمد بیعتاس مرصاعی را که بعاش الحج \*

D<sub>1</sub> Ethé, who notices a copy of this work (Bodl Lib Catalogue No 1541), ascribes the authorship to 'Abd-ul-'Alî Barjandî (see No 1042) His name does not appear in the present copy Like Ethes copy it is divided into a *Muqaddimah* and four (not three as stated in the preface) *Maqâlah*, as follows

*Muqaddimah*, fol 2<sup>a</sup>*Maqâlah* I, on fol 2<sup>b</sup>,

در معرفت مبدء سالء تواریخ

*Maqâlah* II on fol 5<sup>b</sup> در معرفت هیئات و افلاک و کواکب بطریق احوال*Maqâlah* III (wrongly styled دویم), on fol 16<sup>a</sup> در معرفت زمین

و اسام او باقالیم \*

*Maqâlah* IV (wrongly styled سیوم), on fol 41<sup>b</sup> در تعداد بلاد ولایت

و مال و بحار و انبار

Written in good minute Naskh

Dated 17 Rabî' II, A H 1052

No. 1049.

foll 158, lines 19, size  $10\frac{3}{4} \times 6\frac{1}{2}$ ,  $7\frac{3}{4} \times 4\frac{1}{2}$ 

کفایة العلیم فی صناعة المسجیم

KIFÂYA'I'-UT-'I'A'LÎM FI SANÂ'AT  
UT-TNJÎM.

A work on astronomy

Author Muhammad bin Mas'ud ul-Gaznawî bin Muhammad bin

Zakî مسعود بن مسعود العربی بن مسعود رکی

Beginning

سپاس خداوندی را که آوردگار است ، بی متکایل حاحه ، و آفرین کار

بدلائل حجه ، الحج \*

The work is mentioned in *Haj Kihal* vol v p 219 where the author is called *امام طهر الدين ابى المحامد محمد بن مسعود بن الركى العربى*

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and latitude the influence of the planets on human life and the globe horoscopes of nativity and other astronomical operations

Written in fair *Nasta'liq*

Not dated 19th century

Marginal emendations and signs of collation are found throughout the copy

### No 1050

fol 183 lines 21 size  $9 \times 5\frac{1}{2}$   $7 \times 3\frac{1}{4}$

The same

A very damaged copy of the same *Kifayat ut Ta'lim*

The paper is getting brittle and patches of thick paper have rendered the MS illegible in many places

Written in *Nas'ih* and *Nasta'liq* with marginal notes and emendations

Not dated 18th century

### No 1051

fol 127 lines 15 size  $10 \times 7\frac{1}{2}$   $7 \times 4\frac{1}{4}$

شرح رسالة قوشجى

## SHARH-I RISÂLAH-I QŪSHJĪ

A commentary upon *Ala' ud Din Ali bin Muhammad ul Qushjī's* (d A H 879 = A D 1474) famous astronomical treatise

Commentator Muhammad entitled *Mushih ud Din ul Larī ul Ansari* المدعو بصلاح الدين اللارى الانصارى

Beginning —

همانوں نامہ کہ مرسوں مقام واحب العظام ناسہی بود الحج

The commentator a native of Lar came to India during the reign of Humayun but returned to Constantinople and died in *Diyar Bakr* A H 979 = A D 1571 Besides the present work he wrote

a general History entitled *مراة الادوار و معرفة الالمانار* (see Rieu i p 115) and commentaries on *بهدت المطن*, on *عدانت الحكمة*, on astronomical treatises and other works

A copy of the present commentary is noticed in G Flügel vol II, p 489 For other commentaries on the work see Ette, Ind Office Lib Catalogue, No 2240 For particulars of the original work see Ethé, Bodl Lib Catalogue, Nos 1534 1538, Rieu II, p 458, W Peitsch, Berlin Catalogue, p 3511 See also Hâj K̲hal vol III, p 458, etc

The work, divided like the original into a *Muqaddimah* and two *Maqâlah*, is dedicated to the emperor Humâyûn (A H 937-963 = A D 1530-1556)

*Muqaddimah*, treating of geometrical and physical preliminaries, in two *Qism* (1) *در اسكه نعلق نهدسات دارد* on fol 4<sup>b</sup> (2) *در اسكه نعلق دارد*, on fol 12<sup>b</sup>

*Maqâlah* I, on heavenly bodies (*در نسان احوال احرام علوى*) on fol 15<sup>a</sup>, in six *Bâb*

*Maqâlah* II, on the division of the globe and the influence and effects of the planets on it (*در نسان هيات زمين و فوات او باقاليم و نسان*) (*در اسكه لارم آيد او رانسان ب اختلاف اوصاع علويات*) on fol 71<sup>b</sup>, in eleven *Bâb*

Written in fair Nasta'liq on thick papers

Not dated, 18th century

Scribe محمد رضا

### No. 1052.

fol 161, lines 14, size  $7\frac{3}{4} \times 4\frac{1}{2}$ ,  $5\frac{1}{2} \times 2\frac{3}{4}$

The same

A slightly defective copy of Mushh-ud-Din Lâi's commentary upon Qushji's astronomical tract, beginning as above

The copy is slightly defective at the end, wanting the last thirty-two lines of the preceding copy

Written in fair Nasta'liq

Not dated 18th century

No 1053

foll 87 lines 15 size  $9 \times 5\frac{1}{2}$   $6 \times 3\frac{1}{2}$ 

ترجمہ و شرح الافلاک

## TARJUMAH-I TASHRĪH UL-AFLĀK

A Persian translation and explanation of Baha ud Din Amili's (d A H 1030 = A D 1621) famous Arabic work on astronomy شرح الافلاک

Beginning —

بنا ما حملت هذا ناطلا اوداج سحب است , انداء عرب  
منصص حمد و بنا الح \*

The name of the translator is not given and the work begins at once with the paraphrase

For the Arabic original see Rieu Supplement Arabic Catalogue Nos 763 and 1249 Loth Arabic Catalogue p 208 where a Persian commentary entitled شرح الافلاک by Sadr ud Din Muhammad bin Sadiq ul Husayni is mentioned See also Kashf ul Hujub fol 35<sup>a</sup>

Written in ordinary Ta liq with diagrams and occasional marginal notes and emendations

Dated 4 Sha ban A H 1244

Scribe محمد ناصر

No 1054

foll 7 lines 19 size  $7 \times 4\frac{1}{2}$   $4\frac{1}{2} \times 2\frac{1}{2}$ 

نعمه وراثت محمد نكرانى

## TATIMMAH-I QIRĀNĀT-I MUHAMMAD BAKRĀNĪ

A small tract on the determination of the times and of the horoscopes of each time

Beginning —

الحمد لله رب العالمين اما بعد ان رساله نعمه وراثت حکم  
ناصر محمد نكرانى رحمه الله است الح \*

It would appear from the few opening lines that this small tract forms only an appendix or supplement to a larger work by Hakim Muhammad Bakranī



It treats of the motions of the planets and stars, and their position in altitude and longitude (illustrated by diagrams), and the consequent effects on the various parts of the globe. The horoscope begins with Tuesday 28 *Sha'bân*, A H 860 = A D 1455, and is brought down to A H 1080 = A D 1669 the year down to which, says the author, he had promised in the beginning of the work to bring down his account.

Written in learned *Nasta'liq*

Not dated, 17th century

No. 1055.

fol. 126, lines 7, size  $6\frac{1}{2} \times 4\frac{1}{2}$ ,  $4 \times 2\frac{1}{2}$

رایچہ حسین قلی

### ZÂ'ICHAH-I HUSAYN QULÎ.

A horoscope of the birth of Husayn (Muhammad) Qulî حسین قلی (محمد قلی)

Author Ibn-i Abul Hasan Muhammad Kâfi ابن ابوالحسن محمد کافی

Beginning —

سیدگان ما اعظم شانک دفعه سیدگان اسطرلاب آفاق و انفس و رصد

دندان درجاب سه رتعدس الحج \*

It appears from the preface that the author wrote the horoscope by order of Jânî *Khân*, an Amîr of *Khurâsân* and father of Husayn (Muhammad) Qulî. The word Muhammad after Husayn is added in a modern hand. The birth of Husayn Qulî is fixed at mid-day, Saturday, 27 *Jumâdâ I*, A H 1095 = A D 1683.

The author bases his calculation on the statements of *شیخ هرمس* and *معنی الدین*

The work consists of three *Bâb*, fourteen *Fasl* and a *Khâtimah*.  
Fol. 10<sup>b</sup>-16<sup>b</sup> are left blank for astronomical tables.

Written in clear *Nasta'liq*, with an illuminated, but faded, frontispiece.

Not dated, 18th century

No 1056

foll 94 lines 33 size  $14\frac{1}{2} \times 10$   $11\frac{1}{2} \times 7\frac{1}{2}$ 

راجہ جی سنگھ محمد ساہی

## ZĪJ-I JADĪD-I MUHAMMAD SHĀHĪ

Astronomical tables by Rajah Jai Singh Sawā ۱ سواہی  
 راجہ جی سنگھ ۱ سواہی  
 Beginning —

معانی کہ حد حرکہ نس مہندساں عدہ کسی د ادای دہنہ اراں

الم \*

Rajah Jai Singh who succeeded his father Rajah Bishan Singh as Rajah of Ambar in A D 1699 (A H 1110) was an influential military officer under Aurangzib and his successors. He founded Jaipur called after him and died in A H 1156 = A D 1743.

We learn from the preface that the Rajah having found that the almanacs constructed by his predecessors were defective and incorrect brought the fact to the notice of the emperor Muhammad Shah (A H 1131-1161 = A D 1719-1748) and was commanded by the emperor to organize new observations with the help of Muslim Hindu and European experts. After spending seven years in making observations in Delhi Jaipur Mathura Banaras and Ujjain he sent Padre Manoel with some competent hands to Europe who brought back with them the astronomical tables of De La Hyre which were included in the present work completed in A H 1140 = A D 1727.

The work is divided into three *Maqalah*. For further particulars see Tod Annals of Rajasthan vol II p 356 Ma aḡir ۱ Alam giri p 424 Hunter Asiatic Researches vol V p 177-211. See also Rieu II p 460 where a very good account of the work and the author is given. Beale p 193 etc.

Written in ordinary Ta hq

Not dated 19th century

## No 1057

foll 113, lines and size as above.

تسهیل زیح محمد شاهي

## 'I'ASHÎL-I ZÎJ-I MUḤAMMAD SHÂHÎ.

An explanation of Râjah Jai Singh's Zîj-i Muḥammad Shâhî (see No 1056 above), by 'Abd Ullah entitled Mahârat Khân bin 'Azîm-ud-Dîn Muḥammad Khân بن عظیم الدین بن عمارتخان به مسارتخان محمد شاهي

Beginning

بنامی ستار و حمد بی شمار حکمتی را که را صد حکم ، الح \*

The present writer tells us in the preface that finding Râjah Jai Singh's Zîj-i Muḥammad Shâhî too difficult to be understood he wrote the present explanation

It is divided into a *Muqaddimah* and five *Maqâlah*

Written in ordinary Ta'liq by the scribe of the preceding copy

## No. 1058.

foll 394, lines 25, size 11 × 7 $\frac{1}{2}$ , 7 $\frac{1}{2}$  × 4 $\frac{1}{2}$ 

تقریر . التحرییر

## TAQRÎB-UT-'I'AHİRIR.

A Persian paraphrase and explanation of Nasir-ud-Din Tûsî's edition of the Arabic version of Ptolemy's Almagest (تقریر المصطفی), by Abul Khavî, better known as Khavî Ullah and entitled Khavî Ullah Khân, and surnamed Muhandîs, bin Lutf Ullah بن حیدر الله المعروف بن حیدر الله بن المصطفی بن المصطفی بن لطف الله

Beginning

بنامی که از اعداداً مقدس خود بدرون اسب نمایان مانعی که حالو

مدح سموات الح \*

The translation is preceded by a short preface in which the translator's son Muhammad 'Alî ur-Riyâdî الریاضی علی السیاحی says that his father had previously written a commentary, entitled تقریر التحرییر upon the تقریر اقلیدس, that is to say, the elements of Euclid in Arabic

is edited by Nasir ud Din Tusi (a copy of this commentary entitled *نور المحرم* is noticed in the Ind Office Lib Catalogue No 2260) Muhammad Ali then proceeds to say that after the completion of that commentary his father wrote one on the *نور المحرم* of the same Nasir ud Din Tusi which for a long time remained neglected in the form of a draft until he made a clean copy of it arranging it in the present form.

Muhammad Ali's preface is followed by that of his father Khayr Ullah Khan beginning thus on fol 2<sup>b</sup> —

الحمد لله رب العالمين  
 اما بعد نور محمد سب عورت اولى  
 الالاف نوشده نماد كه چون د ا رمل الح \*

\* In this preface the translator Khayr Ullah Khan after referring to his previous commentary on the *نور المحرم* says that he wrote the present one entitled *نور المحرم* with the help of his master Abd ul Ali Barjandi's commentary upon the *نور المحرم* of Nasir ud Din Tusi. He further adds that he completed the draft of the present commentary in the third decade of the reign of Muhammad Shah who reigned A H 1131-1161 = A D 1719-1746.

The translation begins thus on fol 3 —

الحمد لله مددا مى كل مددا  
 ساس اسب مرحدانرا كه  
 اول هر اول اسب و نعمت شربهاست الح \*

For the Arabic original which according to the concluding line in the present copy was completed on 5 Shawwal A H 644 = A D 1246 see Loth Arab Catalogue Nos 741 and 742 Brit Museum pp 187 620 740 Haj Khal vol 1 p 387 etc.

The text written in Nasta'liq and sometimes marked with a red line above it is followed by translation and then occasionally by Barjandi's commentary (which according to a statement at the end was completed in Dulqa'd A H 921 = A D 1515) and finally by Khayr Ullah's explanation.

Written in ordinary Nasta'liq with diagrams and tables

Dated 22 Shawwal A H 1201

Scribe سند حماه الله محافظه عالم خان موسوى الرصوى

## No. 1059.

foll 84, lines 15, size  $9 \times 6\frac{1}{2}$ ,  $6 \times 3\frac{1}{2}$ 

رساله در معرفت اسطرلاب.

## RISÂLAH DAR MA'RIFA'I'-I ASTARLÂB.

A treatise on the astrolabe

Author Nûi Ullah bin Muhammad ul-Hasanî ush-Shûshţarî

نور الله بن محمد السنى السوسارى

Beginning

آمد نیکد و ندای نیکد وادیرا که نه ددایع و طرف و صدایع حکمه

الهاى سموات ساح را الهى \*

The work, consisting of one hundred *Bâb*, treats of the determination of times and of the horoscope of each time, the distances and sizes of the planets, the method of reckoning degrees and distances, etc, etc

Written in ordinary Ta'liq

Not dated, 19th century

## No. 1060.

foll 50, lines 15, size  $9\frac{1}{2} \times 6$ ,  $7 \times 4$ 

The same

Another copy of the preceding work, beginning as above The headings of all the *Bâb* are enumerated at the beginning of this copy

Written in a hasty Ta'liq

Not dated, 19th century

Scribe گویند براسى

No 1061

fol 105 lines 14 size  $7\frac{1}{2} \times 4\frac{1}{2}$   $5\frac{1}{2} \times 2\frac{1}{2}$ 

معيار الأزمان

## MA'YÂR-UL-AZMÂN

A treatise on chronology

Author Ratan Singh with the *taḥallus* /akhmi son of Rai Balak Ram راس سنگھ رحمی تخلص ابن رای نالک رام

Beginning

اللهم لك نسك ونسك وسعدن ر صلى على خيرنا محمد  
 وآله الطيبين الطاهرين

An account of the author's life and of his ancestors is to be found in the *سلاطین العواریم* a history of the Oude dynasty from its origin to the death of Muhammad Al Shah A H 1208 = A D 1842 which the author wrote for the Shah see Rieu in p 902

The author with his titles Munshî ul Mulk Fakhr ud Daulah Dabir ul Mulk Rajah Ratan Singh Bahadur Hushyar Jang منسى الملك ناصر الدوله دبير الملك راجه راس سنگھ بقادر عسار جنگ A H 1197 = A D 1782 and after serving the East India Company for some years in Calcutta returned to Lucknow in A H 1230 = A D 1814 and attached himself to the Oude throne

According to Rieu p 1096 where he is said to have written in A H 1216 = A D 1801 a philosophical treatise entitled *حام گنى* ما he adopted the *taḥallus* رحمی but in the work under notice he is repeatedly called رحمی which seems to be correct According to the author of *Subh i Gulshan Zakhmi* was well versed in Arabic Persian Turkish English and Sanskrit and died in A H 1267 = A D 1850

We learn from the preface that the author wrote this work at the request of his friends in Jumada I A H 1234 corresponding with March 1819

The work treating of the origin and account of the various eras is divided into a *Muqaddimah* two *Maqalah* and a *Khatimah* as follows —

*Muqaddimah* حروف و لوجنا (chronology) explained

*Maqalah* I

در بیان کتب انام بتالیها و مساب و احوالی آن و سندن و سهور علی ما  
 در بیان سنانه رو in three *Bab* (1) fol 5<sup>b</sup> در سهور و آنچه صدعلی بانسب  
 در بیان سال و ماه (3) fol 10<sup>b</sup> در بیان احوالی سنانه رو (2) fol 9

*Maqâlah II*

در بیان نواریح مہرہ و منادی آن in twelve *Bâb*

- (1) on fol 15<sup>b</sup> در معرفت تاریخ عرب  
 (2) fol 26<sup>b</sup> در نواریح آفرینش آدم علیہ السلام  
 (3) fol 45<sup>v</sup> در نواریح حلالی کہ  
 (4) fol 46<sup>b</sup> در نواریح ہند  
 (5) on fol 57<sup>b</sup> در نواریح فرس و دیم  
 (6) on fol 61<sup>a</sup> آنرا تاریخ ملکی و ملکساہی و تاریخ معدد بر گویند  
 (7) on fol 63<sup>b</sup> در نواریح یونان  
 (8) on fol 75<sup>a</sup> در معرفت تاریخ و بط اعنی مصر تاں  
 (9) on fol 84<sup>a</sup> تاریخ حانی  
 (10) fol 87<sup>b</sup> و آن بر دوگونہ بود و دیم و معدد  
 (11) on fol 95<sup>v</sup>  
 (12) on fol 101<sup>b</sup>

*Khâtimah* Dates of the various eras corresponding with the date on which the author completed the work, viz Sunday, 25 Jumâdâ I, A H 1234, equivalent to 21 March 1819

Written in good Ta'liq with an illuminated head-piece

Dated A H 1239

Scribe علام حسن

## No. 1062.

fol 21, lines 15, size  $9\frac{1}{4} \times 6$ ,  $6 \times 3\frac{3}{4}$

اصطلاحات التعویم

## ISTILÂḤÂT-UT-'I'AQWÎM.

A short manual explaining the methods and principles of the construction and computation of the almanack

Author Gulâm Husayn bin Fath Muhammad Karbalâ'î Jaun pûrî - علام حسین بن فتح محمد کربلائی حوینوری -

Beginning —

حمد و ثنا مر فادری را سرد کہ احرام علویہ را علل حوادث کرداید \*

The author, mentioned in the following notice gives us to understand that after acquiring a satisfactory knowledge of the construction of the almanack he wrote several treatises on the subject. He then bitterly complains of the sad neglect of astronomy in his time, and says that most people were quite ignorant of the technical terms and methods of construction of the almanack.

The work is divided into a *Muqaddimah*, and fourteen *Bâb* the contents of which are described in the beginning

Written in fair Ta liq  
Not dated 19th century

No 1063

fol 62 lines 15 size  $9\frac{1}{4} \times 6$   $6 \times 3\frac{1}{2}$

انس الاحباب

## ANIS-UL-AHBÂB

A commentary on Baha ud Din Amili's treatise Safihah صفحه on the astrolabe with the text

Commentator Abul Qasim better known as Gulam Husayn bin Fath Muhammad Karbali Junpuri ابو القاسم ال ارباب علام حسن بن فتح محمد کرنالی خونپوری

The full title of the work given in the preface انس الاحباب ۱۹  
بن مسائل اسطرلاب

Beginning —

جهان جهان معطرات محمد که اسام ان در صفاح السنه اهل

دانس و ندیس عمر ممکن است الحج \*

The commentator tells us in the preface that the Arabic text of Baha ud Din's Safihah was too difficult to be understood. He therefore rendered it accessible to the public by writing the present commentary in which he fully explained the method of the preparation and working of the astrolabe.

The commentary is preceded by a discourse on geometrical physical and astronomical preliminaries divided into two *Fasl* thus

fol 2<sup>b</sup> فصل اول در مسائل هندسه و حساب

fol 5 فصل دوم در مسائل هندسه

The commentary itself begins thus on fol 7<sup>i</sup> —

بسم الله الرحمن الرحيم سرع منكم انى سألته را ادعب

در احباب حدیثک در است مرآت بزرگی و عظمت تو الحج \*

The date of composition of the commentary A H 1234 = A D 1818 is expressed by a chronogram on fol 2<sup>i</sup>

The motions of the planets and stars and their position in altitude and longitude are illustrated by diagrams

Written in fair Ta liq



Dated Jumâdâ II, 1188 1246

Scribe نیر نس

No 1064

fol 249, size  $13\frac{3}{4} \times 10$ ,  $11\frac{3}{4} \times 7\frac{1}{2}$

A MS containing only astronomical tables, similar to those in the Zīj-i Muhammad Shâhî (see No 1056) but without any text. It begins with the following heading on the first folio

حدول تعديل اول و دوايس من ممر ممر مگرید اله \*

Written in Nasta'liq

Not dated, 19th century

No 1065.

fol 27 lines 17, size  $9 \times 5$ ,  $7 \times 3\frac{3}{4}$

رسالة اسطرلاب

## RISÂLAH-I ASTARLÂB.

An anonymous treatise, without title or author's name

Beginning

تاب اول در گرفتن ارتفاع و اسقاط مائة و ستارگان اله \*

The treatise, beginning without any preface, treats of the determination of times, the distances of the planets, the method of reckoning degrees and distances, etc., etc

It consists of numerous short chapters, and ends with the ninety-ninth بود و يكم در شناختن اسطرلاب ما و امتحان هوا

On the title-page the work is called عاينه الارتفاع

Written in ordinary Naskh

Not dated, 19th century

## GEOMANCY

No 1066

foll 4 lines 13 size  $7\frac{1}{4} \times 5$   $5\frac{1}{2} \times 3\frac{1}{2}$ 

رسالة رمل

## RISÂLAH-I RAML

A very small tract on geomancy

Author Nasir bin Muhammad Tusî

Beginning —

\* حمد بعد و سناس بلا حد مر حصر موحود نرا سرا سب الح

Nasir ud Din Muhammad Tusî the celebrated philosopher who has been repeatedly mentioned in this catalogue says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron

The work has no divisions. A table divided into even columns and bearing the heading «مقارنه المغناب و جدول الاسرار في علم الرمل» is found on the title page but it is doubtful whether this table is meant for this treatise or belongs to some other MS

Written in ordinary Nasta'liq

Not dated 18th century

The copy is damaged and worm eaten throughout

No 1067

foll 53 lines 16 size  $12 \times 7\frac{1}{4}$   $8\frac{1}{2} \times 5\frac{1}{4}$ 

کلزار رمل

## GULZÂR-I RAML

A very modern treatise on geomancy

Author Ali Hasan Khan son of Nawwab Muhammad Quli Khan Bahadur علی حسن خان ولد نواب محمد قلی خان بہادر

Beginning —

حسن گوون ندده

بعد حمد اردک عفار و بعد سد ابرار

\* رولده بدل الح

In the preface the author gives us to understand that he devoted fourteen years to the study of geomancy during which period he perused seventy-five treatises which he enumerates in the beginning, but that he still could not acquire a thorough knowledge of the subject

The work is divided into sixteen *Guldastah*, subdivided into several *Gul* and *Gunchah*, but the last two *Guldastah* are wanting in this MS

Written in ordinary Ta'liq

Not dated, latter half of the nineteenth century

### No. 1068.

fol 48, lines 11, size  $8 \times 4\frac{1}{2}$ ,  $5\frac{1}{2} \times 3$

An anonymous treatise on geomancy, with many tables and other figures

Beginning

الحمد لله رب العالمين ... .. ندادكه ابن حد فوايد (فوائد) read

متعارفه ار رسايل نتكوير آمدد الح \*

Written in ordinary Ta'liq

Not dated, 19th century

### No 1069.

fol 27, lines 13, size  $7\frac{1}{4} \times 5$ ,  $5\frac{1}{2} \times 3\frac{1}{2}$

A very damaged and worm-eaten MS containing two anonymous treatises on geomancy

I Foll 1-14 It is divided into twenty-five *Fasl* and begins thus

الحمد لله رب العالمين ... .. ندادكه اسعدك ، الله في الدارين

كه اين نسخه ايسه ، در بيان چند الح \*

II Foll 15-27 This treatise is written in the form of questions and answers, and begins thus

الحمد لله رب العالمين . . . . . اما بعد اين نسخه ايسه ، در

بعضى سوال و جواب \*

Some tables and other figures are found at the end of each treatise

Written in ordinary Nasta liq

Not dated 19th century

# DIVINATION.

No. 1070.

foli 129, lines 16, size  $8\frac{1}{2} \times 5\frac{3}{4}$ ,  $7 \times 4$

فالنامه

## FÂL NÂMAH.

A book of divination

Beginning —

فرهنگ . کتاب نور صمدیر حساب اول دفتر نادشاه که مطالب دارد الح \*

The name of the author is not given but it is evident that he wrote the work for the emperor Jahângîr. The date of composition, A H 1019 = A D 1610, is expressed by the following words **العی فول** نور الدین محمد هـ انگیر عادل .

The predictions or omens are arranged under the names of Jahângîr, and the princes, Parwîz, Khurram and Khusrau, as well as other distinguished courtiers of Jahângîr

Written in ordinary Indian Ta liq

Dated 29 Shawwâl, 1159 Faslî

Scribe محمد عباس

## INTERPRETATION OF DREAMS

No 1071

fol 226 lines 21 size 10½ × 7 7¼ × 4½

كامل المعمر

## KÂMIL-UT-TA'BÎR

An exhaustive work on the interpretation of dreams

Author Abul Fadl Husayn bin Ibrahim bin Muhammad ut

Tiflisi ابو الفصل حسن بن ابراهيم بن محمد الـ

Beginning —

سلسلہ مرحدانرا کہ واحد صمد فادر اسب مالک دو الحلال

و حی فاخر اسب الحج •

In a short preface the author tells us that after finishing the composition of *الانسان* كتاب he directed his attention to a Persian work on the interpretation of dreams but finding that there was no standard work on the subject he applied his mind to the composition of this work and dedicated it to the King of Rum Abul Fath Qizil Arslan (in Ethé India Office Lib Catalogue No 2276 Abul Fath Izz ud Din Qilih Arslan) bin Mas ud who reigned A H 569-588 = A D 1173-1192 Comp also Ethé Bodl Lib Catalogue No 1571 3 Bland's paper on the Science of Ta bir Journal of the Royal As Soc \vii pp 124 and 155

The author enumerates about twenty works on which he based the present composition A list of these works together with a description of the sixteen *Fasl* into which the work is divided is given in Ethé India Office Lib Catalogue *loc cit*

The last *Fasl* is followed by an alphabetical list of all the things seen in dreams with detailed explanations of their meanings based on the sayings of Imams and other holy men

Fol 97<sup>b</sup> is left blank

Written in ordinary Tughlaq

Dated 4 Muharram A H 1127

## FALCONRY.

No. 1072.

foll 125, lines 13, size  $10\frac{1}{2} \times 5\frac{1}{2}$ ,  $7\frac{1}{2} \times 3\frac{1}{4}$ 

باز نامه

## BÂZ NÂMAH.

A work on falconry, without author's name

Beginning

دعد آمد و بداء ارد تو انا که شهنشاد فکر اهل دکا و شاهین عقول حمدع

دانا النخ \*

In the preface the work is called Bâz Nâmah *و اس موعده ایست* *موسوم به باز نامه* The author could not be traced, but his references to the provinces of India, e g Bengal, Bihâr, Assam, Orissa, etc, as well as his frequent usage of Hindî names of the months, of birds, etc suggest that he was a resident of India On fol 13<sup>a</sup> he says that in the fourteenth year of 'Âlamgîr's reign (A H 1082 = A D 1671) Lashkar Khân, the Sûbahdâr of Bihâi, presented to the emperor a kind of bird called *دعورن* On the same folio he again says that Subhân Qulî Khân, King of Tûrân, sent as a present to 'Âlamgîr a kind of bird called *توسمی* We can therefore conclude that the author wrote this work in, or after, 'Âlamgîr's time

The work is divided into seventy-six *Bâb* The first twenty-six *Bâb* treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindî, of their diet, training, directions relating to hunting, and signs of health and disease The remaining *Bâb* are devoted to their diseases and treatment

The MS contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey They are on foll 6<sup>b</sup>, 7<sup>a</sup>, 7<sup>b</sup>, 9<sup>a</sup>, 10<sup>a</sup>, 10<sup>b</sup>, 12<sup>a</sup>, 12<sup>b</sup>, 13<sup>b</sup>, 14<sup>a</sup>, 14<sup>b</sup>, 15<sup>a</sup>, 15<sup>b</sup>, and 16<sup>a</sup>

Written in fair Nasta'liq on thick paper with occasional notes on margins

Not dated, 17th century

A list of the contents, written in a different hand, is prefixed to the copy

## MINEROLOGY

No 1073

fol 50 lines 13 size 9×6 6¼×4

حواهر نامه

## JAWĀHIR NĀMAH

A treatise on precious stones and minerals

Author Muhammad Ashraf bin ul Hasan ur Rustamdarī محمد

اسرف بن الحسن الرستمدراری

Beginning —

حمد لله و سكر بعد حكمتي اسرد كه د و الح \*

The author says in the preface that he wrote this work at a time when Zahir ud Din Babur had conquered India and got hold of the precious jewels stored up by its former kings. The work is dedicated to Babur and to his son and heir apparent Humayun.

A copy of the work in which the author is called محمد بن اسرف and which contains twenty two chapters is noticed in Rieu iii p 996

In the present copy there are twenty six chapters each sub divided into several sections as follows —

- I Pearl ( لؤلؤ ) in six *Fasl* fol 3
- II Sapphire ( نازوب ) in five *Fasl* fol 7<sup>b</sup>
- III Ruby ( لعل ) in six *Fasl* fol 10<sup>b</sup>
- IV Emerald ( زمرد ) in five *Fasl* fol 12<sup>b</sup>
- V Zabarjad in three *Fasl* fol 14<sup>a</sup>
- VI Diamond ( الماس ) in four *Fasl* fol 15<sup>a</sup>
- VII Cat's eye ( عس النهر ) in three *Fasl* fol 17
- VIII Turquoise ( فبروزة ) in five *Fasl* fol 18<sup>a</sup>
- IX Bezoar ( نارهري ) in four *Fasl* fol 20<sup>b</sup>
- X Mummy ( مومندي ) fol 22<sup>a</sup>
- XI Ambergris ( عنبر ) fol 23<sup>b</sup>
- XII Musk ( ك ) in one *Fasl* fol 25
- XIII Stones of animal origin ( سنگهای حیوانی ) fol 26
- XIV Cornelian ( عقیق ) in four *Fasl* fol 27<sup>a</sup>
- XV Stones which resemble Yاقوت in four *Fasl* fol 27<sup>i</sup>



- XVI Shell ( حرع ), in four *Fasl*, fol 28<sup>b</sup>  
 XVII Load Stone ( مقلمایس ), in five *Fasl*, fol 29<sup>a</sup>.  
 XVIII Emery ( سناده ), in four *Fasl*, fol 31<sup>a</sup>.  
 XIX Melochites ( دهنه ), in four *Fasl*, fol 31<sup>b</sup>  
 XX Lapis lazuli ( لاجورد ), in five *Fasl*, fol 32<sup>a</sup>  
 XXI Coral ( نسد و مرجان ), in four *Fasl*, fol 34<sup>a</sup>  
 XXII Jasper ( یاس ), in four *Fasl*, fol 35<sup>b</sup>  
 XXIII Crystal ( بلور ), in four *Fasl*, fol 37<sup>a</sup>  
 XXIV Jamast (a coarse blue gem), in four *Fasl*, fol 37<sup>b</sup>  
 XXV Other kinds of stone ( احجار مختلفه ), in twenty-two  
*Fasl*, fol 38<sup>a</sup>  
 XXVI Metals ( فلزات ), in twelve *Fasl*, fol 44<sup>b</sup>

The title of the work, given on the fly-leaf as well as in the colophon, is حواهر نامه

Written in ordinary Ta'liq

Dated 8 Muharram, A H 1248

The MS has been repaired throughout with patches of thin paper.

No. 1074.

fol 164, lines 14, size  $9\frac{1}{4} \times 6$ ,  $7 \times 3\frac{1}{2}$

مجموعه الصنائع

MAJMU' A' I' - US - SANÂ' I'.

A polytechnical work containing a collection of recipes for making artificial pearls, rubies, sapphires and other precious stones, preparing inks, dyes and all kinds of colours, poisons and antedotes, dissolving and oxidizing metals, making artificial flowers, fire-works, etc, etc

It begins at once without a preface with the following lines in which the work is ascribed to Hakîm Faylasûf-i-Magribî نسخة مصدرة الامتاع برای فایدهٔ درر انام از حکیم فیلانوف معروفی مستعمل گشت بر چهل و نسخة الح According to Ethé, India Office Lib Copy No 2781, the author was Mîr Yahyâ میر یحیی The present copy exactly agrees with Ethé, India Office Lib Copy No 2783 and is likewise divided into forty-three *Bâb* fully enumerated in the beginning

The colophon of the Bodl Lib Copy, (No 1870), dated A H 1033, proves that the work was written before that year According to Stewart's Catalogue, p 97, the work was composed by Zayn-ul 'Âbidîn

in the reign of Aurangzib but a Turkish version which appears to have been made in A H 1065 = A D 1654 is noticed in G Flugel II p 525

The MS is defective towards the end and breaks off with the following words —

و صاحب حواسی، اسناد دسمنان و در ... اسان رسن اسناد شمار

دسمنان \*

Written in ordinary Nasta liq

Not dated 19th century

## ARCHERY

No 1075

fol 74 lines 14 size 7½ × 4 6¼ × 3

هدایت الرمی

HIDĀYAT-UR RAMĪ

A treatise on archery

Author Muhammad Budha : محمد بُدْه

Beginning —

\* حمد متواتر و بدای منکبر حدای حل و علا ان توانایی را

The work is dedicated to Ala ud Dīn Abul Muzaffar Husayn Shah who reigned in Bengal A H 904-927 = A D 1498-1521

The work is divided into twenty seven *Bab* most of which are subdivided into several *Fasl* See Rieu II p 488 W Pertsch Berlin Catalogue p 337 Ethe India Office Lib Catalogue Nos 2768-2769

The original work is followed by a versified tract on the same subject (archery) beginning on fol 70<sup>b</sup> —

\* ای تمام دو نامه نامو اسب الح \*

Written in ordinary Ta liq

Dated A H 1139 the ninth regnal year of Muhammad Shah

Scribe محمد بن محمد

The signature Gore Ouseley is found on the top of the first page

## CALLIGRAPHY AND DRAWINGS

No. 1076.

foll 35, lines 17, size 8×5, 6×3

رساله خوشنویسی

## RISÂLAH-I KHWUSHNA WÎSÎ.

A treatise on calligraphy

Author 'Abd Ullah us-Sayrafi عد الله الصيرفي

Beginning —

شکر و سپاس مراوان و ستایس بی دایان کاملی را که از نعطه نسبی

دائرة هستی را مکمل گردانند الح \*

The author seems to be quite different from his namesake Khwâjah 'Abd Ullah us-Sayrafi حواجه عد الله الصيرفي who is repeatedly mentioned in the work as an eminent calligrapher of past times and author of a treatise on calligraphy (see foll 10<sup>b</sup>, 14<sup>b</sup>, 21<sup>b</sup>, 25<sup>a</sup>, 25<sup>b</sup>, etc), and of whom the author gives a short account on fol 21<sup>b</sup>.

We learn from the preface that several men of high position and sons of great men, who had learnt calligraphy from the author, requested him to write a short treatise on that art for the use and benefit of beginners as well as experts. Hence the composition.

The year in which the author wrote the work is not given, but internal evidence shows that he did so during, or immediately after, the reign of the great Mughal Emperor Akbar (A H 963-1014 = A D 1555-1605) whom he praises on fol 19<sup>a</sup>.

According to the preface the author divided the work into a *Muqaddimah*, two *Bâb* and a *Khâtimah*, each of which is subdivided into several sections. These divisions are however enumerated in the text in a confusing manner. The main subjects treated are as follows —

- 1 The excellence and origin of penmanship, fol 2<sup>b</sup>
- 2 Instructions for the preparation of (ordinary) ink, fol 3<sup>b</sup>
- 3 Distinction between various kinds of pens, and instructions for cutting the pen, fol 4<sup>a</sup>
- 4 The six characters, viz *Muhaggaq*, *Şuls*, *Taruqî*, *Rıqâ*, *Rayhân* and *Naskh* fol 5<sup>a</sup>

- 5 Instructions relating to paper its qualities methods of preparing and colouring it etc etc fol 6<sup>b</sup>
- 6 Instructions for preparing special kinds of ink fol 10<sup>b</sup>
- 7 Instructions for nibbing the pen and holding it fol 14<sup>a</sup>
- 8 The origin of the art of writing its development and progress etc etc fol 16<sup>b</sup>
- 9 This important section containing notices of eminent calligraphers and headed *باب بنعم* or the fifth *Bab* consists of three *Fasl* subdivided into two *Daf ah* the first of which treats of the ancient calligraphers The second *Daf ah* and the entire remaining portion of this *Bab* are missing The calligraphers noticed under the first *Daf ah* are as follows —

*ابن مقله* Ibn ı Muqlah—inventor of the six characters—was the Wazir of the Abbāside Caliph ı Radı died in A H 327 = A D 938 fol 21<sup>a</sup>

*علي ابن هلال* Ali ibn Hilal—better known as *ابن دواب*—was the pupil of the above died Jumada I A H 413 = A D 1022 during the reign of Qadir Billah was buried by the side of the tomb of Imam Ahmad bin Muhammad bin Hanbal fol 21

*جمال الدين حواجه ياقوت* Jamal ud Din Khwajah Yaqut ul Mustasimı—A pupil of Ibn ı Bawwab flourished during the reign of Mustasim Billah (A H 640–656 = A D 1242–1256) fol 21<sup>b</sup>

*حواجه ارغون* Khwajah Arğun—pupil of Khwajah Yaqut fol 21<sup>b</sup>

*حواجه عبد الله مصري* Khwajah Abd Ullah us Savrafı—made himself a master in *Muhaqqaq* and *Payhan* fol 21<sup>b</sup>

*عبد الله الهروي* Abd Ullah ul Harawı popularly called *آس بر* (cook) was the master and teacher of the author his father was the cook of Shaykh Zayn ud Din Khwafı hence the epithet *آس بر* fol 22 His pupils were —

(a) *عبد الحق سنرواری* Abd ul Haq—was skilled in all the characters fol 22

(b) *محمد بن سلطان ساه الهروي* Muhammad bin Sultan Shah ul Harawı—better known as *حافظ بوطه* was skilled in *Naskh* fol 22<sup>b</sup>

(c) *سيف الله كرماني* Sayf Ullah Kırmanı—was skilled in all the characters fol 22<sup>b</sup>

(d) *مكي الدين حسن* Muvı ud Din Hasan—passed his own hand writing as his master's and thus incurred the latter's displeasure fol 22<sup>b</sup>

*حواجه عبد الله مرواريد* Khwajah Abd Ullah Marwarıd—was skilled

in calligraphy, letter-writing, music, etc., and lived in the time of Sultân Husayn Mirzâ, fol 22<sup>b</sup>

مولانا محمود معروفدی Mahmûd Samarqandî, fol 22<sup>b</sup>

مولانا حواصه تاج الحروف Khwâjah Tâj ul-Musalmânî fol 22<sup>b</sup>

میر عبد الحی Mîr 'Abd-ul-Hayy was a pupil of Maulânâ Ja'far, fol 22<sup>b</sup>

مولانا عبد الله Maulânâ 'Abd Ullah better known as Maulânâ Darwîsh, was well-skilled in *Ta'liq*, حواصه آتیار and میر مسیحی and several others were also skilled in *Ta'liq*, fol 23<sup>a</sup>

مولانا میر علی تبریزی Mîr 'Alî Tabrîzî was the inventor of *Nasta'liq*. He flourished during the reign of Timûr, fol 23<sup>a</sup>

مولانا حعفر Maulânâ Ja'far—was the pupil of the above and was skilled in all the characters, was attached to the library of Mirzâ Bâsangar during the time of Shâh Rukh, fol 23<sup>a</sup>

مولانا شاکھ 'Abd Ullah Shavkh مولانا شیخ عبد الله حواصی Maulânâ Azhar Maulânâ Azhar and مولانا شیخ محمود Shavkh Mahmûd were the pupils of Maulânâ Ja'far, fol 23<sup>a</sup>

شیخ بابرید نورانی Sultân 'Alî Mashhadî مولانا سامان علی المهدی Bâyezîd Bûrânî and مولانا سامان علی القابلی Sultân 'Alî Qâ mî were the pupils of Maulânâ Azhar, fol 23<sup>a</sup>

There is a lacuna after fol 23<sup>b</sup> and a large number of folios seem to be missing. Fol 24<sup>a</sup> begins with باب مقدم on the seventh chapter, treating of the rules for the correct writing of every letter of the alphabet, the relative proportions of the letters to be judged by numbers of dots, syllabaries showing combinations of letters etc., etc.

A similar treatise by Abd Ullah Sayrafî, with similar divisions but with a different beginning is noticed in J A S B New Series, vol xiv, 1918, No 8 (p cccxviii)

Written in ordinary Nasta'liq

Dated 20 Ramadân, A H 1120

Scribe محمد فاضل ولد شیخ عبد الله ولد شیخ ایوب

On the first page of the MS appears the signature of Sir Gore Ouseley, in whose hand-writing the following note is found on the title-page

No. 23.

رسالة در تلمزها

'A Treatise on Penmanship

The author of this valuable little work was a learned man named Abdullah. He has given the proper form and proportion of each character of the various alphabets in general use in Persia, Arabia

and India so clearly as almost to obviate the necessity of a writing master

The date of this essay is not given nor the birth and country of the author (Abdullah) mentioned

This copy was transcribed by Muhammed Iazel the son of Sheikh Abdullah and grand son of Sheikh Ayub A H 1120

G O

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurhid Nawwab are found at the beginning and end of the copy

No 1077

fol 158 lines 12 size 7½ × 4½ 5½ × 3

تذکرہ حوسویناس

## TADKIRAH-I KHWUSHNAWISÂN

A treatise on calligraphy followed by notices on eminent calligraphers brought down to the reign of Muhammad Akbar II (A H 1221-1233 = A D 1806-1837)

Author Raqim Gulam Muhammad Haft Qalamی راقم علام معب علمی

The original work is preceded by calligraphic specimens in various character writing models etc etc The earlier portion of the preface is wanting and the work opens abruptly thus on fol 88<sup>a</sup>

اس قدر برد متکرر و تعلم اصول خطوط ناسان بدرهم و

استعداد هر یک گفته منسد الح \*

The name of the author could not be traced from the work but in his notice on Muhammad Hafiz fol 153<sup>b</sup> he adopts the *takhallus* راقم Raqim According to the preface as extant in the present copy the author divided the work into a *Muqaddimah* three *Bab* and a *Khatimah* and completed it in A H 1239 = A D 1823 in the reign of Muhammad Albar Shah with whose praise the preface ends

The preface is followed by an account of the origin of calligraphy and of the various characters Then follow instructions in prose and verse as to the preparation of ink cutting the pen etc etc after which the author lays down specific rules for the correct writing of every letter of the alphabets

The notices on calligraphers begin on fol 102

According to Rieu II p 523, the author was a native of Dīhli, and lived in Lucknow in the time of Āsaf-ud-Daulah. Of the dates found in the notices the latest is that of the death of Lālah Lachhmī Rām Pandit, A H 1233 = AD 1817 (fol 157<sup>a</sup>)

The original arrangement has been very much disturbed in the present copy. Most of the folios have been misplaced and some are missing.

The work has been edited in the Bibl. Indica series by Shams-ul-'Ulamā Khān Bahādūr Dr Hidāyat Husayn under the title تذکرہ حوسوسان. A comparison of the printed edition with the present copy shows that the historical accounts of kings and princes connected with the calligraphers noticed, found at some length in the present copy, are very much curtailed or are altogether omitted in the printed edition.

The present copy is full of clerical mistakes. It also contains later additions, e.g. the date of Mīr 'Alī-ul-Kātīb's death, given here on fol 111<sup>v</sup>, as A H 924 (that is erroneous, see vol II, p 79), is not found in the printed edition (pp 49-54).

The earlier portion containing various specimens of calligraphy, is written in fair hands, and the latter in a careless Ta'liq.

Not dated, 19th century.

### No. 1078.

fol 20, size 12 x 8, 8½ x 5½

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'liq, with gold sprinkled borders, bound in leather.

The first sheet contains the سورة فاتحة beginning thus

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ      الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ \*

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Rashīd, (also called Rashīdā-ī Daylāmī رشید الدایلی) He was the pupil and the sister's son of Mīr Imād-ul-Husaynī, after whose assassination he came to India (during the reign of Shāh-Jahān) and was appointed writing master of Prince Dārā Shikūh. His other pupils were Muhammad Ashraf Khwājah Sarā, Sa'īdā-ī Ashraf 'Abd-ul-Rahmān, Mīr Hājī, etc. He was a contemporary of the poet Mirzā Sā'ib. Both of them died, according to a chronogram by the aforesaid Sa'īdā-ī Ashraf, in A H 1080 = A D 1677, but accord-

ing to others it was in A H 1081 or 1085 (See Tadhkirah i Khwushnawisan pp 95-100) Foll 1<sup>b</sup> 3<sup>l</sup>

(2) Imad ul Husayn عماد الحسينى of Qazwin A H 1015 He led an independent and simple life at Isfahan He excelled others in Nasta'liq hand Being a Sunni he was assassinated at the instigation of Shah Abbas A H 1024 = A D 1615 (See Sprenger Oude Catalogue p 89 Tadhkirah i Khwushnawisan pp 92-95) Foll 2 4

(3) Jawahir Raqam (with his original name Mir Sayyid Ali Khan Tabrizi مير سيد علي خان تبریزی معروف به جواهر روم) He was the writing master and librarian of Aurangzib He died A H 1094 = A D 1682 (See Rieu n p 783) Foll 2 6 8 11<sup>b</sup> 16

(4) Hidayat Ullah (Zarrin Raqam هدايت الله زرین روم) A H 1099 1101 and 1111 He also was the librarian of Aurangzib at whose order he wrote several copies of the Diwan i Hafiz in a minute hand He was the writing master of prince Kam Bakhsh and died A H 1118 = A D 1706 (See Tadhkirah i Khwushnawisan p 58) Foll 5<sup>b</sup> 9<sup>b</sup> 10 12<sup>a</sup>

A note on the fly leaf at the beginning dated A H 1220 says that Qadi Ali Albar Munshi Astarabadi bought this copy for five hundred rupees from one Basharat Khan Afghan at Poonah

### No 1079

fol 38 size 14 $\frac{3}{4}$  x 10

An album of miniatures in Indian style and specimens of calligraphy with illuminated margins

The miniatures representing scenes of Indian life and Eastern fiction include portraits of Indian Princes Hindu ladies in various attitudes Hindu Faqirs etc almost all without names Some of them are indecent

Fol 6<sup>b</sup> contains the portraits of Baz Bahadur and Rupmati inscribed in Nasta'liq بار بھادر و رومتی Baz Bahadur riding a horse with a hawl in hand is pursuing Rupmati also on a horse with a lancet in hand A miniature on fol 11 without name represents a jungle scene Baz Bahadur and Rupmati both on horseback with hawls in hand are penetrating the jungle attended by a number of females

Baz Bahadur with his original name Malik Bayazid of Malwah (A H 962-978 = A D 1554-1570) fell in love with Rupmati a courtesan and the story of their love has been handed down to posterity in song

A miniature on fol 16 representing Aurangzib on horseback



bears the following inscription in a later hand صحتی الدین اورنگ زیب  
عالمگیر بادشاہ

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck

The calligraphic specimens, which are in Nasta'liq Naskh and Shikastah, have the following signatures. Where there are dates, these are given

- 1 'Abd-ur-Rashîd عدد الرشید [see No 1078-(1)] foll 3<sup>b</sup>, 30<sup>a</sup>
- 2 Hâfiz Nûi Ullah حافظ نور الله He flourished under Nawwâb Âsaf-ud-Daulah of Lucknow who ruled from A H 1188-1212 = A D 1774-1797 His pupils were Lâlah Surub Singh, Miyân Wajîh Ullah and others (see Tadkîrah-ı Khwushnawîsân p 64) The Sharh-ı Alfîyah, in two volumes (see Nos 783-784) were transcribed by him in A H 1169 Foll 5<sup>b</sup>, 32<sup>b</sup>
- 3 Amîr Muhammad Afdal امیر محمد افضل A H 1144, fol 10<sup>a</sup>
- 4 Mahdî Qulî مهدی قلی, fol 16<sup>a</sup>
- 5 Muhammad 'Abbâs محمد عباس fol 20<sup>b</sup>
- 6 Muhammad Ibiâhîm محمد ابراهیم, fol 21<sup>a</sup>
- 7 Muhammad Amîr محمد امیر (a contemporary of the author of the Tadkîrah-ı Khwushnawîsân He died in A D 1857 See *ib* p 71), A H 1257 fol 21<sup>b</sup>
- 8 Âgâ Muzâ آغا مرزا (died A H 1273 = A D 1856 see vol 1 p 101, Tadkîrah-ı Khwushnawîsân p 27), A H 1233, fol 22<sup>a</sup>
- 9 'Abd-ul-Wahhâb ul-Husaynî, عبد الوہاب ہندی fol 23<sup>b</sup>
- 10 Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوی fol 24<sup>a</sup>
11. Favd Ullah فیض الله (brother of Qâdî 'Ismat Ullah Khân, who died A H 1186 = A D 1772 see Tadkîrah-ı Khwushnawîsân p 127), fol 25<sup>b</sup>
- 12 Afdal-ul-Husaynî افضل ہندی fol 26<sup>a</sup>
- 13 Sudh Râi سده رای, A H 1179 He was a Kâyath of Ilahâbâd His ancestors, Bhog Chand and others, were attached to the royal courts of Dihlî Muhammad Mûsâ was his writing master in Nasta'liq and he wrote Shikastah on the lines of Dirâyat Khân (see Tadkîrah-ı Khwushnawîsân, p 121) Foll 29<sup>b</sup>, 33<sup>b</sup>
- 14 Âgâ 'Alî Khân آغا علی خان, fol 31<sup>a</sup> The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Âgâ 'Alî Khân
- 15 Muhammad Husayn Zarin Qalam Akbar محمد حسین زرین قلم اکبر (i.e. the well-known calligrapher of

- Akbar's court He died in A H 1020 = A D 1611 See  
 A in i Akbari p 115 Tadhkirah i Khwushnawisan  
 p 78) Fol 31<sup>b</sup>
- 16 Muhammad Khwushid محمد خورشید fol 32<sup>a</sup>
- 17 Muhammad Mu'min ul Husayni محمد مومن الحسینی (with  
 the *takhallus* Arshi عرشی died A H 1091 = A D 1680  
 see Tadhkirah i Khwushnawisan p 101) Fol 36<sup>a</sup>
- 18 Muhammad Arif محمد عارف (entitled Ya'qut Raqam Khan  
 (نقوش راقم خان) He was a pupil of Abd ul Bari Haddad  
 and flourished during the time of Shah Alam Bahadur  
 Shah who reigned from A H 1119 to 1124 = A D 1707-  
 1712 see Tadhkirah i Khwushnawisan p 126 Fol 38

## No 1080

fol 45 size 14½ × 10½

An album of miniatures and specimens of calligraphy with wide  
 and gold sprinkled borders

The miniatures all in Indian style represent various scenes of  
 Indian life and include besides fancy subjects portraits of Indian  
 ladies princes and Hindu Faqirs most of them without names Some  
 of the drawings represent fights of elephants animals etc The fol-  
 lowing have names in Persian —

- 1 Shirin شیرین She was the wife of Khusrau Parwiz (king  
 of Persia) and the beloved of Farhad She is spoken of  
 as the daughter of the emperor Maurice in the Persian  
 and Turkish romances that celebrate the love of  
 Khusrau for Shirin and Shirin for Farhad Fol 6<sup>b</sup>
- 2 Guru Gobind as a Hindu Faqir Guru Gobind was the  
 son of Teg Bahadur a famous chief of the Sikhs After  
 the execution of his father by order of Aurangzib in  
 A H 1084 = A D 1673 he rebelled against the emperor  
 and later on two of his sons were taken prisoners and  
 put to death Thenceforth he led a retired and sorrowful  
 life until his death Fol 8<sup>b</sup>
- 3 The emperor Shah Jahan fol 14
- 4 Muhammad Shah's horse in a back broil en state after the  
 death of his master fol 25
- 5 The one on fol 37 though not named can be identified  
 as the celebrated Hindu poet Kabir Das who by trade  
 was a weaver and lived in the time of Sultan Salandur

Shâh Lodî of Dihlî (A H 894 923 = A D 1488-1517)  
He is seen here weaving cloth, attended by a royal personage (probably Sikandar Shâh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnûn, who, reduced to a skeleton for Layla's love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta'liq and Shikastah, contain the following signatures and dates

- 1 'Abd Ullah Mushkîn قلم الله مسكن فلم الع سيدى He was the father of Mîr Muhammad Sâlih Kashfi, the author of the اعمار مصطوفى, see Rieu 1, p 154<sup>a</sup>. He wrote five Masnawîs and a Diwân, received from Akbar the title of مشكن فلم and the takhallus of وصى, and died in A H 1025 = A D 1616 Fol 2<sup>a</sup>
- 2 'Alî-ul-Kâtib الكاتب على (see vol II, p 79), foll 3<sup>b</sup>, 9<sup>b</sup>, 23<sup>b</sup>
- 3 Shîrîn Raqam, also called Mîr 'Abd Ullah Shîrîn Raqam مير عدد الله شيرين رقم, foll 5<sup>b</sup>, 6<sup>a</sup>
- 4 Mîr 'Alî مير على, fol 7<sup>a</sup>
- 5 Khudâ Yâr خدايار, A H 1146, fol 8<sup>a</sup>
- 6 Mîr Muhammad مير محمد, A H 1126, fol 11<sup>b</sup>
- 7 Muhammad 'Abbâs محمد عباس, fol 12<sup>b</sup>
- 8 Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوى, A H 1091, fol 13<sup>a</sup>
- 9 Muhammad Na'im محمد نعم, A H 1121, fol 15<sup>c</sup>
- 10 Bahâdur 'Alî بهادر على, fol 18<sup>a</sup>
- 11 Jawâhir Raqam حواهر رقم, that is to say Mîr Sayyid Alî Khân Tabrizî, (see No 1078-(3), fol 24<sup>a</sup>)
- 12 Abu'l Ma'âlî ابوالمعالى, fol 25<sup>b</sup>
- 13 Hidâyat Ullah Zarrîn Raqam, هدايت الله زرين رقم, A H 1112, (see No 1078-(4), foll 26<sup>a</sup>, 43<sup>b</sup>)
- 14 Rahmat Ullah رحمة الله, A H 1128, fol 27<sup>b</sup>
- 15 Muhammad Hâdî محمد هادى, fol 29<sup>b</sup>
- 16 Yâqût Raqam ياقوت رقم حان, (see No 1079-(18), fol 30<sup>a</sup>)
- 17 Nâmdâr نامدار (He was the writing master of Fârûkh Siyar, who reigned from A H 1124 1131 = A D 1712-1718, see Tadkirah-ı Khwushnawîsân, p 59) Fol 34<sup>a</sup>
- 18 Hafiz Muhammad Khwurshîd حافظ محمد خورشيد, fol 38<sup>a</sup>
- 19 Mîr Muhammad Husayn 'Atâ Khân Murassa' Raqam مير محمد حسين اتا خان مرصع رقم (with the takhallus Tahsîn حسين) He was the son of Muhammad Bâqir Tugâ

- Nawis He flourished under Nawwab Shujā ud Daulah Bahadur of Lucknow who ruled from ۱۱۸۱ = A D 1753-1774 and at whose order he rendered in Hindi Rekhtah the story of the four Darwishes قصه چهار درویش see Tadhkirah ۱ Khwushnawisān p 61 ۱۱۸۱ 1191 fol 38<sup>b</sup>
- 20 Ijaz Raqam Khan اعجاز رقم خان (see Tadhkirah ۱ Khwushnawisān p 62) ۱۱۸۱ 1192 fol 39
- 21 Jawahir Mal جواهر مل fol 40
- 22 Ali Rida Shirin Raqam pupil of Muhammad Amir Ridawī علی رضای شیرین رقم بلید سعد محمد امیر رضوی fol 44<sup>b</sup>
- 23 Muhammad Sa'd ud Din محمد سعد الدین ۱۱۸۱ 1266 fol 45<sup>a</sup>

## No 1081

fol 12 size 18½ × 12

A volume containing twenty three sheets of calligraphic specimens in Nasta'liq and Naskh pasted on thick boards. Some of them are signed and dated as follows —

- 1 Tuman Khwajah تومانبخواجه written in Balkh fol 2<sup>b</sup>
- 2 Wajih ud Din وجه الدین fol 3<sup>a</sup>
- 3 Mir Ali میر علی fol 4<sup>a</sup> 6
- 4 Muhammad Ibrahim محمد ابراهیم ۱۱۸۱ 1142 fol 5
- 5 Muhammad Husayn محمد حسن fol 5<sup>b</sup>
- 6 Muhammad Ismat Ullah Khan محمد اسماعیل الله خان fol 6<sup>b</sup>
- 7 Muhammad Muqim محمد معین (he lived in the Kali Masjid at Delhi see Tadhkirah ۱ Khwushnawisān p 60) fol 7<sup>a</sup>
- 8 Ali ul Husayn علی الحسنی fol 7<sup>b</sup>
- 9 Abu l Baqa ul Husayn ابوالباقاء الحسنی fol 9<sup>b</sup>
- 10 Ali Rida علی رضا (see No 1080-(22) fol 9<sup>b</sup>)
- 11 Faqir فقیر fol 11<sup>b</sup>

## No 1082

fol 10 size 11½ × 7

An album of miniatures and specimens of calligraphy.

The miniatures representing scenes of Indian life include portraits of Indian ladies, princes, Amirs, Jogis etc.

The following portraits have names added in Persian

- 1 Maulavî Jâmî مولوی جامی (i.e. 'Abd-ur-Rahmân Jamî, see No 180), fol 4<sup>b</sup>
- 2 The well-known Jogî Jaipâl جوگی جیپال, fol 7<sup>a</sup>
- 3 Sultân Khusrau سلطان خسرو (eldest son of the emperor Jahângîr, died A H 1031 = A D 1621) He is depicted receiving a glass of wine from a lady Fol 8<sup>a</sup>
- 4 Shîr Afgan, son of Sayf Khân Kokah شیر افغان و سیف خان کوهکوه fol 10<sup>a</sup> (This portrait I believe to be of Jahângîr, it has "Shîr Afgan son of Sayf Khân Kokah" added in a later hand)

The calligraphic specimens, which are in Nasta'liq, bear the following signatures —

- 1 'Abd-ur-Rahîm 'Anbarîn Qalam عبد الرحیم انبارین قلم fol 4<sup>a</sup>
- 2 Muhammad Husayn محمد حسین, fol 5<sup>a</sup>
- 3 'Alî فقیر علی, fol 8<sup>b</sup>
- 4 Mîr Hasan ul-Husaynî میر حسن الحسینی, fol 9<sup>b</sup> This folio contains the seals and signatures of Diyânat Khân (with his original name Muhammad Husayn, he was an Amîr of 2 500 under Shâh Jahân, and died at Ahmâdnagar in A H 1040 = A D 1630), and Muhâfiz Khân

### No. 1083.

fol 10 size 12 × 9 $\frac{1}{4}$

An album containing twenty sheets of modern calligraphic specimens in Naskh and Nasta'liq, with the following names and dates to some —

- 1 Sayyid 'Alî Asgar Husaynî ul-Hasanî سید علی اصغر حسینی الہاسنی, A H 1307, fol 1<sup>a</sup>, 2<sup>b</sup>
- 2 Sayyid Wazîr Nawwâb Husaynî ul-Hasanî سید وزیر نواب حسینی الہاسنی, A H 1307, fol 1<sup>b</sup>, 2<sup>a</sup>
- 3 (No name), A H 1276, fol 5<sup>a</sup>
- 4 Mîr Hâjî میر حاجی, (to be distinguished from his namesake noticed in Tadkirah-ı Khushnawîsân, p 55 The latter was an adopted son of 'Abd-ur-Rashîd Daylamî, d A H 1080 = A D 1669), A H 1191, fol 6<sup>a</sup>
- 5 Sayyid Muhammad Muzâ میر محمد موزا, fol 10<sup>a</sup> 10<sup>b</sup>

Pre-ented by Sayyid Safdar Nawwâb of Patna, 8th August 1906

## No 1084

fol 28 size 15 × 9½

An album of calligraphic specimens in Nasta liq with wide borders bearing the following signatures and dates —

- 1 Khwurshid خورسند fol 1<sup>b</sup>
- 2 Abd ul Husayn عبد الحسن fol 3<sup>b</sup>
- 3 Hasan Rida حسن رضا fol 4<sup>b</sup>
- 4 Safdar Husayn صفدر حسن A H 1304 foll 5<sup>a</sup> 24<sup>a</sup>
- 5 Inayat Ahmad Utarid Raqim عنایت احمد عطارذ رعم A H 1256 foll 6<sup>b</sup> 7<sup>a</sup> 16<sup>b</sup>-21<sup>a</sup>
- 6 Ilahi Baksh الهی بکس A H 1256 1257 foll 8 -16
- 7 Haji Muhammad ul Husayn حاجی محمد الهی A H 1067 fol 22<sup>a</sup>
- 8 Hafiz Nur Ullah حافظ نور الله A H 1185 foll 22 -23<sup>a</sup>
- 9 Fath Ullah Kashfi فتح الله کاشفی fol 23<sup>b</sup>
- 10 Muhammad Sadiq محمد صادق [perhaps identical with Murid Khan Muhammad Sadiq Tabataba'i who was an Amir of Muhammad Shah (A H 1131-1161 = A D 1718-1748) see Tadhkirah i Khwushnawisan p 107] fol 23<sup>b</sup>
- 11 Muhammad Baqir ul Husayn محمد باقر الحسنی A H 1086 fol 24<sup>a</sup>
- 12 Abd ur Rashid عبد الرشید foll 24<sup>b</sup>-25<sup>a</sup>
- 13 Ali علی fol 25<sup>b</sup>
- 14 Muhammad Ali محمد علی fol 26<sup>a</sup>
- 15 Muhammad Shharif محمد شریف fol 26<sup>b</sup>
- 16 Imad ul Husayn عماد الحسنی fol 27
- 17 Mir Ali میر علی foll 27<sup>b</sup> 28
- 18 Hidayat Ullah هدایت الله A H 1092 fol 28<sup>a</sup>
- 19 Rida Ali ul Abbasi رضا علی العباسی A H 1023 fol 28<sup>b</sup>

## No 1085

fol 24 size 11½ × 7½

Twenty four folios (fastened together so as to form a continuous strip) containing specimens of calligraphy in Nasta liq some bearing the following names and dates —

- 1 Safdar Husayn صفدر حسن fol 1<sup>b</sup> 24<sup>a</sup>
- 2 Sayyid Ali سید علی fol 3<sup>b</sup>

- 3 Hidâyat Ullah هدايت الله fol 4<sup>a</sup>
- 4 Mîr Husayn ul-Husaynî, better known as Mîr Kalankî  
ul-Hâjî مير حسين المعروف به مير كلنكى الحاحى  
fol. 7<sup>a</sup>
- 5 Muhammad Sharif محمد شريف, fol 9<sup>a</sup>
- 6 Muhammad Fâdil محمد فاضل, fol 10<sup>a</sup>
- 7 Kifâyat 'Alî كفايت على 1268 Fasli, fol 12<sup>b</sup>
- 8 Ja'far Hasan جعفر حسن, fol 15<sup>b</sup>
- 9 Jawâhir جواهر, fol 16<sup>a</sup>
- 10 'Abd-ur-Rashîd Daylamî عبد الرشيد ديلامى fol 17<sup>a</sup>
- 11 'Abd-Ullah ul-Qâdirî عبد الله القادري fol 18<sup>b</sup>
- 12 Muhammad Ibrâhîm محمد ابراهيم, fol 19<sup>b</sup>
- 13 Ilâhî Bakhsh الهى سلس, foll 21<sup>b</sup>, 23<sup>b</sup>

Presented by Sayyid Safdar Nawwâb of Patna, 8th August  
1906

### No. 1086.

fol 12, size 14½ × 12

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amîrs, etc The following bear inscriptions in Nasta'liq

- 1 Hadrat 'Alî (the fourth Khalifah  
د هادرات على كرم الله و...  
d A H 40 = A D 660), fol 1<sup>b</sup>
- 2 Sayyid 'Abd-ul-Qâdir  
بيرو دىستگير سيد عبد القادر بيلابى  
Jilânî (founder of the Qâdirî sect, died A H 561 = A D  
1165), fol 2<sup>a</sup>
- 3 Imâm Dâmin ('Alî Ridâ bin Mûsâ)  
ميرت امام صامن
- 4 'Umar 'Ayyâr (the juggler  
اور عيار و حصرت حواحه مير  
and the faithful attendant of Amîr Hamzah) and Khwâ-  
jah Khidr (the prophet who, according to Moslem belief,  
is still alive, and serves as a guide to travellers who  
lose their way), fol 3<sup>b</sup>
- 5 Ibrâhîm Adham (king of Balkh, who renounced  
ابراهيم ادهم  
the throne, became a pious devotee, and died between  
A H 262 and 267 = A D 875 and 880), fol 4<sup>a</sup>
- 6 Kabîr, engaged in weaving cloth [see  
بابا كبر عارف بالله  
No 1085-(5)], a portrait to which the present bears  
a strong resemblance, fol 4<sup>b</sup>
- 7 Sultân Shujâ' (the second son of Shâh Jahân  
سلطان شجاع  
and governor of Bengal, died A H 1071 = A D 1660)  
fol 5<sup>b</sup>

- 8 نواب داؤد خان Da ud Khan (probably Da ud Khan Panni son of Khidr Khan Panni He served several years under Aurangzib and was killed in an encounter with Amir ul Umara Husayn Ali Khan at Burhanpur A H 1127 = A D 1715) fol 5<sup>b</sup>
- 9 نواب احمد خان و ساء نعى دروس Nawwab Ahmad Khan (probably Ahmad Khan Bangash second son of Muhammad Khan Bangash Nawwab of Farrukhabad Ahmad Khan governed from A H 1163-1185 = A D 1749-1771 Taqi Darwizi a popular saint exercised great influence over Ahmad Khan) fol 6<sup>a</sup>
- 10 نواب احمد خان the same Nawwab Ahmad Khan fol 6<sup>b</sup>
- 11 نواب شمشير خان Nawwab Shamsfir Khan (It is difficult to say whether he is one of the two Shamsfir Bahadurs of Bajirao Peshwa's family or identical with Shamsfir Khan of Shah Jahan's time at whose request Tawakkul Beg abridged the Shah Namah see No 10) fol 7<sup>a</sup>
- 12 سيد برهان Sayyid Burhan (probably identical with Sayyid Burhan ud Din Qutb ul Mulk grandson of Sayyid Jalal Bukhari He died at Gujarat A H 857 = A D 1453) fol 7<sup>b</sup>
- 13 نواب سكر الله خان Nawwab Shukr Ullah Khan (either Shukr Ullah Khan I a nobleman in the service of Aurangzib or his son Shukr Ullah Khan II who was appointed governor of Mewar in A H 1114 = A D 1702 see Beale's Biogr Dictionary pp 382 and 383) fol 8<sup>b</sup>
- 14 مرثيه جوان Mar'iyah Khan (a reciter of elegies) fol 9
- 15 نواب حميد خان Nawwab Hamid Khan (as a boy) and نواب مظفر خان Nawwab Mazhar Khan fol 10
- 16 کبوتر باز Kabutar baz (a pigeon flier) fol 10<sup>b</sup>
- 17 سيد سهامت علي Sayyid Shahamat Ali fol 11<sup>b</sup>

## No 1087

A single sheet 14½ × 9½ Specimen of calligraphy in Nasta'liq without name or date



## No. 1088.

A single leaf,  $7\frac{1}{4} \times 4\frac{3}{4}$  A portrait of the celebrated saint Shaykh 'Abd-ul-Qâdir Gîlânî (d A H 561 = A D 1165) with the following inscription in a hasty Ta'liq سوره مبارک - صورت بیرون بیدر دستگیر رح

## ANTHOLOGIES AND ALBUMS.

## No. 1089.

foll 69, lines 14, size  $9\frac{1}{4} \times 5\frac{3}{4}$ ,  $5\frac{1}{2} \times 3$

An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shâh Jahân, with many seals and signatures of nobles and distinguished persons of the Mugal court

Beginning

ای داد تو ار صعب ما ناک ، که آ و برون ر - د ادراک

The MS consists of choice selections mostly from the poetical works of Sa'dî, Nizâmî, Khusrau, and Jâmî Other prominent contributors are

Abû Sa'îd Abul Khayr (the renowned saint and Rubâ'î writer, d A H 440 = A D 1048)

Shaykh Najm-ud-Dîn Kubîâ (d A H 618 = A D 1221)

Sayf-ud-Dîn Bâkharzî (see No 56)

Shaykh 'Alâ-ud-Daulah Simnânî (d A H 736 = A D 1335)

Jalâl-ud-Dîn Rûmî (see Nos 59-87)

Shams-i Tabrîzî (see No 87)

Qâsim (see No 170)

Khwâjû Kirmânî (see Nos 143-145)

Âsafî (see Nos 219-220)

Haydar (see No 234)

Humâyûn (see No 214)

Hayratî (see Nos 235-236)

Riyâdî (d A H 884 = A D 1479)

Ibn-i Yamîn (see Nos 137-139)

Amîr Shâhî (see Nos 173-176)

Figani (see Nos 217-218)

Lisani (see Nos 229-230)

Ahli (see No 231)

In the autograph note Shah Jahan says that this valuable MS was deposited in his library on the auspicious day of his accession to the throne viz the 8th Jumada II A H 1037 —

بسم الله الرحمن الرحيم انى مجموعه نغمه نابع نسب و ندم  
 ماه بهمن مواضع هشتم سپه حمادى الدانه سنه ۱۰۳۷ هجرى كه ر  
 جلوس مدك ا داخل كدمكانه انى دارممد د گاه شد حرره شهاب  
 الدى محمد شاه جهان با شاه انى جهانگد نادشه بن اكر نادشاه عربى  
 ۲۵ حر داد سنه ۲ جلوس نكبر ناسب \*

There are two miniatures in unfinished outline at the beginning by Rida رضا and two more in good Persian style without the painter's name at the end

Written in beautiful perfect Nasta'liq on thick gold sprinkled paper with a sumptuously decorated double page Unwan The margins are designed in gold throughout

On fol 14<sup>a</sup> and 68<sup>a</sup> the scribe gives his name as على بن ... but on fol 44<sup>a</sup> he calls himself على الكاتب For Ali ul Katib's life see vol II p 79

The seals and Ard didah covering the first and the last folios except one have been obliterated by some mischievous hand That one (at the bottom of the last folio) reads thus —

باصدر رنده ار ناسب نور جهان ندم \*

The above note at once suggests that this valuable MS once belonged to the celebrated Nur Jahan the favourite wife of the emperor Jahangir

### No 1090

fol 52 lines 12 size 11 × 6½ 7 × 3½

An elegant and beautifully written copy of a Persian anthology containing choice pieces taken from the prose and poetical works of eminent writers

## I

fol 1<sup>a</sup> A short moral precept by Shavkh Abū Sa'īd Abul Khayr (d. A. H. 440 = A. D. 1048) beginning

من معارف مزاج انبی سعید انی الخضر - گفت ، این در صورت ، عریسه ،  
در دل تو ادگریسه ، در درویشی حد او ندیسه ، در بندگی اله \*

## II

fol 1<sup>b</sup> Account of the physician Barzūyah as given by himself, beginning

همین گوید بر رویه طبعه ، معدم اطباء یارس که بدر من از اسکریان بود  
و مادر من از حاددان علماء زردش و اول نعمتی که حدای تعالی بر  
من ارزانی داسه ، دوستی بدر و مادر بود و شفق - ایسان اله \*

Barzūyah, a Persian physician of great reputation, flourished under Nūshirwān the Just (A. D. 531-579) He visited India at that monarch's order, and on his way back took several books, one of which, he says on fol 15<sup>a</sup> was the famous Kalilah and Dimnah and دمنه و کلله, which, according to some, he translated into Persian

## III

fol 16<sup>b</sup> Sad Pand-ı Luqmān The precepts of Luqmān to his son, beginning

الحمد لله رب العلمین ..... این صد بدد سو دممد سب که لقمان  
حکیم دسر خود را وصیه ، کرده و فرمود که هر که این سخنانرا یاد کند اله \*

## IV.

fol 20<sup>a</sup> صباحات, a prayer, beginning

یار دل ما را تو بر حمله ، جان ده . . . . . الهی دلی ده که در کار  
تو جان نازیم اله \*

The above are followed by selections from the poems of the following poets

- 1 فراری گیلانی Qarârî Gîlânî (with his full name Nûr-ud-Dîn Muhammad) He was the son of Maulânâ 'Abd-ur-Razzâq and the brother of the celebrated Hakîm Himâm and Hakîm Abul Fath Gîlânî of Akbar's time (See Muntakhab-ut-Tawârîkh of 'Abd-ul-Qâdir Badâ'ûnî, foll

- 423 424 Riyad ush Shu ara fol 335<sup>a</sup> Majma un Nafa is vol 1 fol 383<sup>a</sup> Taqī Auhādī vol 11 fol 598<sup>a</sup> Maḵẓan ul Gara 1b vol 11 p 675 etc )
- 2 عَصْرِيّ Unsurī (the well known court poet of Sultan Mahmud)
  - 3 حَبَاقَانِي Khabaqānī (see Nos 31-35)
  - 4 سَهَابُ الدِّينِ حَالِه Shihab ud Dīn Khalah (Taqī Auhādī vol 1 fol 348<sup>a</sup> says that according to some the poet was a contemporary of Shams ud Dīn Haddādī See also Majma un Nafa is vol 1 fol 229<sup>b</sup> Riyad ush Shu ara fol 195<sup>b</sup> etc )
  - 5 جَلَالُ الدِّينِ رُومِي Jalal ud Dīn Rumī (see Nos 59-87)
  - 6 اَسْرُ الرَّاكِي Asir Akhsikātī (court poet of Sultan Arslan bin Tugrul who reigned A H 555-571 = A D 1160-1175 Asir died in A H 608 = A D 1211)

This valuable copy is remarkable for a fine specimen of calligraphy due to the penmanship of Muhammad Husayn Kashmīrī His autograph is repeatedly found throughout the copy A good Nasta liq writer of India he flourished during the time of Akbar who sur named him رَمِيّ زَرِينِ Raqam See Tadkirah 1 Kḥwushnawīsan p 78

In several places the MS is dated A H 1000

Written in elegant bold Nasta liq on thick paper within gold floral borders

Two beautiful miniatures by Akbar's court painters Farrukh and Sankar (see vol vii p 43 Nos 49 and 29 respectively) are found on foll 15<sup>b</sup> and 16 and two more illustrations in Persian style on foll 51<sup>b</sup> and 52<sup>a</sup>

### No 1091

pp 210 (foll 105) lines 12 size 8½ × 5½ 5½ × 3

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Kḥurram (afterwards Shah Jahan) and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era

Beginning —

مَسْنَعِيّ وَصَدِيّ اَز حَدِّ گَدَسِ ۱۱ کَرْدُو سَکَبِ دَايِ طَامِبِ نَمَادِ مَارَا

The most prominent contributors are

Sa'dî (see Nos 91-113) pp 1-8

Khusrau (see Nos 125-131) pp 8-9, 26-28

Âhî (a Turkish Amîr who served under Garîb Mirzâ -son of Abul Gâzî Sultân Husayn, and died A H 927 = A D 1520 see Rieu II, p 736 and Sprenger Oude Catalogue, pp 21 and 327), pp 10-15 110-115

Maulânâ Sayfî (probably Sayfî Bukhârî the author of the well-known work عروضی سبعی see No 846 some of whose verses quoted in Taqî Auhadî vol 1, fol 315<sup>b</sup> are found here) pp 15-22

Âsafî (see Nos 219-220), pp 23-25 116-122

Hâfîz (see Nos 151-161), pp 29-37 and 172

Hasan (see Nos 132-133) pp 38-42

Kamâl (that is to say Kamâl of Khujand, Nos 163-164) pp 43-45

Salmân (see No 147), pp 46-48

Qâsım (see No 170), pp 49-53

Jâmî (see Nos 180-212), pp 54-83

Shâhî (see Nos 173-176), pp 84-90

Kâtîbî (see No 171), pp 91-99

Ahlî (see No 231), pp 100-109

Riyâdî (that is to say Riyâdî of Samatqand who died, according to Taqî Kâshî A H 884 = A D 1479, see Sprenger Oude Catalogue, p 20, and Rieu III p 1074), pp 123-130

Banâ î (see Nos 215-216) pp 131-138

Suhaylî, also Suhayl (Amîr Nizâm-ud-Dîn Ahmad Suhaylî, Wazîr of Sultân Husayn Mirzâ, left, besides a Persian and a Turkish Dîwân, a Masnawî Laylâ wa Mujnûn and died A H 907 = A D 1501, see Ethe Bodl Lib Catalogue, No 981, Sprenger, Oude Catalogue pp 20 78 and 572, Rieu II p 756, etc), pp 139-142

Amîr Muhammad Sâlih (a native of Herat, was an Amîr attached to Sultân Husayn Mirzâ, see Riyâd-ush-Shu'arâ, fol 220<sup>a</sup>), pp 143-148

Hilâlî (see No 228), pp 149-166

Haydar (see No 234), pp 167-170 and 178

Nuwîdî (most probably Nuwîdî Nîshâpûrî, who flourished under Sultân Husayn Mirzâ, spent his last days in the service of the emperor Humâyûn, and died in Âghah, A H 948 = A D 1541 Besides a Dîwân consisting of four thousand

verses he is the author of *واردات عندہ* and *محرر اللالی* see Taqī Auhadī vol II fol 759<sup>b</sup>) pp 179-182

Shauqī (perhaps identical with the Shauqī noted in Taqī Auhadī vol I fol 360<sup>a</sup> where it is said that Shauqī who is mentioned in the *Majlis un Nafais* of Amir Ali Shīr was a good Persian and Turkish poet) pp 183-186

Sultan Husayn Mirza (see No 667) p 187

Bādi uz Zaman Mirza (eldest son of Sultan Husayn Mirza He reigned conjointly with his younger brother Muzaffar Husayn Mirza over *Khurasān* and died in A H 921 = A D 1515) pp 187-188

Other names are Muhammad Muhsin Mirza p 188 Ibn al Husayn Mirza p 189 Farīdun Husayn Mirza p 189 Sultan Mīr ud Mirza p 190 Baisunḡar Mirza p 190 Muhammad Husayn Mirza p 191 Muhammad Muḡmin Mirza pp 191-194 Garībī (that is to say Shāh Garīb Mirza see *Riyāduḡ Shu'ara* fol 284) pp 190-201 Amir Ali Shīr the celebrated prime minister of Sultan Husayn Mirza He adopted the *Taḡhallus* Nawāī and Faḡī and died A H 906 = A D 1500) p 202

The above is followed by a *Hikayat* from Saḡī s Bustan beginning من حکایت من گف ان حکایت pp 202-206 a *Tarjūband* pp 207-209 and some *Qit'ahs* p 210

The following autograph note of prince Khurram p 2 in which he does not dot any letter has been partly cut off by the binder —

اللہ اکبر ہندم ام سنہ ۱۰۱۴ داخل کدناکائے اہل بیت ظل الہی نور  
الہی جہانگیر بادشاہ بن اکبر بادشاہ سد حرہ ہندہ حرم بن جہانگیر بادشاہ \*

H Blochmann who transcribes the above note on the title page reads حرہ ہندہ after سنہ. He has the following notes —

This beautiful Collection of Choice poems contains on the second leaf the signature of Prince Khurram (emperor Shah Jahan)

The signature resembles Shah Jahan's signature in *Journal As Socy Bengal for 1870* pt I plate xii in every detail Prince Khurram was fourteen years old when he wrote this

[Sd] J H Blochmann  
1874

On the right hand margin Blochmann adds the following note —  
*Vide Proc As Bengal Novr 1874*

The signature J H Blochmann dated 1873 is also found on fol 1 It is followed by the following note in the donor's handwriting —

الحمد لله که داخل کتابخانه حضرتش - حرره حداد بخش ابن مولوی  
 محمد بخش جان مرحوم - هفتم رجب ۱۲۹۶ هجری قمری صلعم \*

Foll 1<sup>b</sup> and 2<sup>a</sup> contain two beautifully illuminated stars bearing the following inscription

ای تو مجموعه خوبی را کدامی گویم \*

The seal of 'Inâyat Khân Shâh Jahânî, followed by the following note, is found at the bottom of fol 2<sup>a</sup>

تاریخ ۲۵ جمادی اول سنه ۲۱ عرص دیده شد \*

Written in exceedingly beautiful minute Nasta'liq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwân A Rubâ'î runs thus at the top and bottom of foll 1<sup>a</sup> and 2<sup>a</sup> (on each a hemistich)

ای یاد تو ، دفتر دنیا چو خرد  
 نام تو کسند گنج دیوان و مود  
 تا حمد بود فاتحه و دو ترما  
 حاتم همه کار تو نادا مود

Pages 31-32, 79 and 172 contain fine illustrations in the best Persian style

The MS is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century

## No 1092.

fol 159 , size  $7 \times 3\frac{3}{4}$  ,  $4\frac{3}{4} \times 2$

An album of Persian prose and poetry, containing miscellaneous pieces in disorder, many folios being upside down The principal contents are

### I

A defective prose piece opening abruptly on fol 2<sup>a</sup> thus —

..... . نا نعمه فادون حکمت صغیر طایر وحی الح \*

### II

Another prose piece, beginning on fol 7<sup>a</sup> —

زهی ایرد سہمال و یگانہ بی شندہ و منال کہ بر حسہ اقتصای  
 حکمت نالعه الح \*

## III

Preface by Aqa Husayn K̄hwan sarī beginning on fol 8<sup>a</sup> —

دعاى الله انى حه گوهر گرامانه و احتر بلدد ناه اسب اله \*

## IV

Verses by Sa'ib Adib Sabir K̄hallaq ul Ma'ani (i.e. Kamal Isfahani) etc fol 13<sup>a</sup>

## V

A medical tract on the uses of *بنج حنى* (chinaroot) *قهوه* (coffee) and *سباکو* (tobacco) by Nizam ud Din Ahmad Gilani *احمد الدى* written at the request of Nawwab K̄han Zaman beginning on fol 20<sup>b</sup> —

سکرى ممدبا مر صاعى را حل سانه و عظم برهانه که کانداب ندادند

اله \*

## VI

Shah Tugra's letter to Mirza Bazmī fol 27 beginning —

دشب سدر و کوة سدر باع سدر و خانه سدر اله \*

Followed by some other letters

## VII

A collection of moral anecdotes beginning on fol 31 —

حکایت سنج ابوالکسب بصرى رحمه الله علیه حدیث فرموده اند که

دورى در فائله مى رفتم اله \*

## VIII

Some prose pieces in praise of Nawwab Hakim Sahib etc beginning on fol 34<sup>b</sup>

## IX

A collection of anecdotes beginning thus on fol 43<sup>a</sup> —

دغلسب که اسناد امور بنگال بفرودى که د علم احکام بکوم نکانه جهان

بود اله \*

## X

A dispute between Day and Night by Munir Hindi *منیر هندی* see No 872 (fol 328) beginning on fol 44<sup>b</sup> —

بعد از شناس اندردى که چهرة در را از برون مهر نر ابرو حنه اله



## XI

دیناچهٔ نقس بدیع عراقی Preface to the نقس بدیع of Gazâlî fol 46<sup>b</sup>,  
beginning

حمدیکه عدلاندان گلشن نظم در گلزار العباس نهار داستان الحج \*

## XII

رباعی که صایبا در وقت مدح شراب نوشته on fol 47<sup>a</sup>, beginning  
ربان سکسته ترم از قام نمسی دام که شرح آن نکدامی ربان کدم (sic)

## XIII

صایبا در دعویہ ، تذاکو on fol 47<sup>b</sup> beginning  
ستم لہ ، بدالہ ، حروف ، سراب تلیم ، کرم بدود تلیم ، فداغ ، ر آب تلیم

## XIV

A collection of fables and pleasanties, fol. 50<sup>a</sup>

## XV.

Poems and verses, some of them Turkish, by Ja'fai Mirzâ Jalâl, Shâpûr, Sahâbî, Tafjallî, Nazîrî, Sâ'ib, Fudûlî, 'Urfî, Tâlib Âmulî, Muhammad Qulî Salim etc., together with some elegant prose writings, fol 54<sup>b</sup>

## XVI

دیناچه دیوان میر محمد مؤمن ادائی اساء مررا حلالی طباطنائی Preface  
to Mîr Muhammad Mu'mîn Adâ'î's Dîwân by Mirzâ Jalâlâ Tabâtabâ'î,  
fol 92<sup>a</sup>, beginning

هرچند از ما مستی تہی دس ، هوا پرسب الخ \*

## XVII

دیناچه دیوان ملا منیر لاهوری اساء مررا حلالا Preface to Mullâ Munîr  
Lâhaurî's Dîwân by Mirzâ Jalâlâ, see No 872-(7) beginning on fol  
95<sup>a</sup> —

چہان آفریدی کہ زمدن و زمان و مکن و مکان را بعدوان کن مکان

آفریددد الحج \*

## XVIII

A collection of Arabic proverbs and moral sayings, fol 96<sup>a</sup>,  
beginning —

الخاص نہ ، الحسن الحج \*

## XX

A collection of recipes fol 102<sup>b</sup>

## XX

Aqa Husayn Khwansari's writing (here incomplete) on the occasion of Shah Safi's making a vow to give up drinking beginning on fol 109<sup>b</sup> —

ندرز حوسكرام فلم \*

## XXI

In praise of Isfahan fol 111<sup>a</sup> beginning —

حكوم ار صغلى معاهان و درهك اس ساحب حب دسان الح \*

## XXII

The same piece of Aqa Husayn's writing as on fol 109<sup>b</sup> (Art XX) also incomplete

## XXIII

Saqi Namah by Hakim Ata beginning on fol 115<sup>b</sup> —

رهى دس دگشك اى نور ناك سب و وز در سجده افناده ناك

## XXIV

A fragment of a medical tract on the uses and properties of compound medicaments foll 122-130 parts of this tract are bound upside down

Written in beautiful hands by different scribes

Of the dates of transcription given in the MS the earliest is A H 1023

## No 1093

fol 294 size 10 × 6½ 8½ × 5½

A large collection of selections from the poetical works of ancient and modern authors together with some prose pieces

The poetical selections contain Qasidahs Masnawis Ruba'is Gazals and Fards and the prose consists of short historical anecdotes relating to saints lings and other great men moral sayings letters etc

The MS begins thus —

در اس محبت جانانه سوحدم در انظار سافى و دنامه سوحدم

The prominent contributions are Sâ'ib, Jâmî, Tâhir, Kamâl Khujandî, 'Urfî, Sâm Mirzâ, Figânî, Khwâjû, Rukn-i Sâ'in, Tâlib Kalîm, Sahâbî, Hilâlî, Khayyâm, Banâ'î, Khâqânî, Firdausî, Shâh Ni'mat Ullâh Walî, Malîk Qummî, Zafar Khân, Shifâ'î, Sa'dî, Muhtasham, Faydî, Anwarî, Hâfiz, 'Attâr

It would appear from the colophon, dated Shâhjahânâbâd, 26th Jumâdâ I, 1079, that the collection was made by the scribe Mirzâ Muhammad himself

Written in ordinary Nasta'liq

The seals of the ex-kings of Oude are found at the beginning and end of the copy

### No. 1094.

fol 325, lines 33, size 12½ × 6, 10½ × 3

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to Abul Hasan Mûsâ bin Ja'far

ادعية الايام المروية عن ابي الحسن موسى ..... دعاء يوم  
الجمعة - بسم الله الرحمن الرحيم - مرحباً بخلق الله الجديد وكما من  
كانت من ساعدين الحج \*

Other important pieces are

#### I

Zuhûrî's prefaces, viz

- (1) دیناچه نوس طهوری (see No 284 III), fol 11<sup>b</sup>
- (2) دیناچه حوا حلیل (see No 284—I), fol 13<sup>a</sup>
- (3) دیناچه گلزار ابراهیم (see No 284 II), fol 17<sup>a</sup>

#### II

Masnawîs and poems by Wâlihî (fol 20<sup>a</sup>) and Salîm Astarâbâdî (fol 22<sup>a</sup>), a poetical description of female beauty (fol 23<sup>a</sup>)

#### III

دیناچه بیاضی ساعه عباس ار آفا - میں  
'Abbâs by Âqâ Husayn, fol 25<sup>b</sup> Preface to the *Bayâ't* of Shâh

## IV

ارمساب رصی From the prose writings of Mirza Radī Mustaufi in praise of Isfahan fol 26<sup>b</sup> beginning —

حس حس ناحس سکه و سانس که حصرت و صفائش الح

In the conclusion Radī says that he completed the writing on 12 Rabi I A H 1099 = A D 1649 (This is dated 24 Jumada II A H 1091)

## V

الهائمه ملا طعرا مسهدی (see No 333—III) fol 33<sup>b</sup> (Also dated A H 1091)

## VI

Husn wa Dil A romantic tale by Mirza Radī Mustaufi beginning on fol 41 —

ای نام هماورد طعراحه و مانها  
ادوار انداز حلال  
لانرای الح \*

## VII

بغری Bag wa Bahar by Aqa Zahira beginning on fol 85<sup>b</sup> —

شدم سادات هر گوده سانس و ناکه از هوای روح بروز سندان الح \*

## VIII

A poetical description of female beauty by Mirza Da ud (on the margin) beginning —

عزیزان در سندان مه افروفتل الح \*

## IX

Qabus Namah also called Mau izat Namah (see Rieu II p 769<sup>b</sup>) A book of admonitions written by Amir Nasr ul Ma ali Kail a us bin Iskandar bin Qabus Washamgur (of the Ziyarid dynasty) امیر نصر المعالی کنکوس بن اسکندر بن قابوس و سمگور for his son Gilan Shah For printed editions see Edwards pp 318—319 beginning on fol 90<sup>a</sup> —

الحمد لله رب العالمین  
امانعد حنس گوند جمع کندده انس  
کلمات امد نصر عصر المعالی کنکوس بن اسکندر بن قابوس و ؟  
مولای امیر المومنین نا فرورد حونس گدانس شاه دادانکه ای سر من  
یده سدم الح \*

In the conclusion, fol 133<sup>b</sup>, the author says that he began to write this book at the age of sixty-three, in A H 475 = A D 1082, dividing it into forty-four *Bâb*, enumerated at the beginning as follows

- |                           |   |
|---------------------------|---|
| (1) fol 90 <sup>b</sup>   | باب اول در شناختن انبوه تعالی           |
| (2) fol 91 <sup>a</sup>   | باب دوم در آفرینش بنده انان             |
| (3) fol 91 <sup>b</sup>   | باب سوم در سراسر دانستن خداوندان نعمت   |
| (4) fol 92 <sup>a</sup>   | باب چهارم در افروبی طاعت از راه توانائی |
| (5) fol 92 <sup>b</sup>   | باب پنجم در شناختن حق پدر و مادر        |
| (6) fol 93 <sup>a</sup>   | باب ششم در افروبی گمراه افروبی هنر      |
| (7) fol 93 <sup>b</sup>   | باب هفتم در سخن گفتن از نیک و بد        |
| (8) fol 97 <sup>a</sup>   | باب هشتم در بندهای بوسه‌روان عادل       |
| (9) fol 97 <sup>b</sup>   | باب نهم در بگیری و خوانی                |
| (10) fol 99 <sup>a</sup>  | باب دهم در تربیت طعام خوردن             |
| (11) fol 99 <sup>b</sup>  | باب یازدهم در ترتیب سراب خوردن          |
| (12) fol 100 <sup>a</sup> | باب دوازدهم در معمال شدن و عیس و زریدن  |
| (13) fol 101 <sup>a</sup> | باب سیزدهم در بود و سطرینج باخس         |
| (14) fol 101 <sup>b</sup> | باب چهاردهم در صق و زریدن               |
| (15) fol 102 <sup>a</sup> | باب پانزدهم در آهتج کردن                |
| (16) fol 102 <sup>b</sup> | باب شانزدهم در گرمانه رفتن              |
| (17) fol 103 <sup>a</sup> | باب هجدهم در رفتن و آسودن               |
| (18) fol 103 <sup>b</sup> | باب نوزدهم در سگار کردن                 |
| (19) fol 104 <sup>a</sup> | باب بیستم در چوگان رن                   |
| (20) fol 104 <sup>b</sup> | باب بیست و یکم در کارزار کردن           |
| (21) fol 105 <sup>a</sup> | باب بیست و دویم در روح کردن مال         |
| (22) fol 105 <sup>b</sup> | باب بیست و سوم در نگاله دانستن امامت    |
| (23) fol 106 <sup>a</sup> | باب بیست و چهارم در برده خریدن          |
| (24) fol 106 <sup>b</sup> | باب بیست و پنجم در صنایع و خانه خریدن   |
| (25) fol 107 <sup>a</sup> | باب بیست و ششم در اسب خریدن             |
| (26) fol 107 <sup>b</sup> | باب بیست و هفتم در برن خواندن           |
| (27) fol 108 <sup>a</sup> | باب بیست و هشتم در سخن گفتن حق فرزند    |
| (28) fol 108 <sup>b</sup> | باب بیست و نهم در دوست گردن             |
| (29) fol 111 <sup>a</sup> | باب بیست و دهم در اندیشه کردن اراده     |

(30) fol 113	ناب سی ام در عقو و عقوب
(31) fol 114 <sup>a</sup>	ناب سی و یکم در طلب علم دین و فضا
(32) fol 116 <sup>a</sup>	ناب سی و دوم در بارزگانی کردن
(33) fol 118 <sup>a</sup>	ناب سی و ستم در طلب علم طب
(34) fol 120	ناب سی و چهارم در علم نجوم و هندسه
(35) fol 120 <sup>b</sup>	ناب سی و پنجم در رسم ساعری
(36) fol 121 <sup>a</sup>	ناب سی و ششم در رسم مطربی
(37) fol 122	ناب سی و هفتم در خدمت نادساة
(38) fol 122 <sup>b</sup>	ناب سی و هشتم در بندگی نادساة
(39) fol 123 <sup>b</sup>	ناب سی و نهم در دینری و سرانط آن
(40) fol 120	ناب چهل در سرانط و راب
(41) fol 126 <sup>b</sup>	ناب چهل و یکم در سده سالاری
(42) fol 127	ناب چهل و دوم در نادساهی
(43) fol 129	ناب چهل و سوم در دهقانی کردن
(44) fol 129 <sup>b</sup>	ناب چهل و چهارم در خوانمردی

## X

معراج العصال *Mi raj ul Khayal* an erotic poem by Mulla Ali Rida who adopted the *takhallus* Tajalli beginning on fol 140<sup>a</sup> —

در سرم دگر همای عسوی دار الحج \*

Mulla Ali Rida Tajalli a native of Ardaqan in Yazd came to India during the reign of Shah Jahan but spent his last days under Shah Abbas II and Sulayman and died A H 1088 = A D 1677 See Rieu II p 738

## XI

Gazals by Sa'ib Safi Quli Beg Sami Saydi Muhtashim Najat Wahshi etc foll 147-188

## XII

Masnavis by Walihi and others foll 194 -227<sup>b</sup>

## XIII

Rubais arranged alphabetically foll 228<sup>a</sup>-313<sup>b</sup>

## XIV.

Selections from the *Dîwân* of Salîm Qulî Tîhrânî (see No 311), beginning on fol 314<sup>a</sup>, with Zulâlî's *Masnawî* *مثنوی و ایاز* (see No 282) in the centre column

## XV

' *سحر حلال* *Sihr-i Halâl* by Ahlî *Shûâzî* (see No 231), fol 315<sup>b</sup>, in the centre column

## XVI

Âqâ Husayn *Khwânsâi*'s writing on the occasion of *Shâh Safi*'s giving up drinking See No 1092-(20), fol 320<sup>b</sup>

## XVII

A form of *Kâbîn Nâmah*, or Marriage-bond, beginning on fol 323<sup>a</sup>

ربانترین عروسی که مساطه گان تماشا گاه وصاله ، الخ \*

Written in various beautiful hands by different scribes

A note on a fly-leaf at the beginning says that this *Bayâd* was transcribed at Isfahân, A H 1092, during the reign of the Safawî Sayyids

## No. 1095.

fol 231 size  $7\frac{1}{4} \times 4\frac{1}{2}$ ,  $5\frac{1}{2} \times 3\frac{1}{4}$

Selections from the *Dîwâns* of the following poets

(1) Farîd-ud-Dîn 'Attâr (see Nos 46-52), beginning on fol 1<sup>b</sup>

سدهاں - القی که صعاتس ر کدربا الخ \*

(2) Hasan Dihlawî (see Nos 132-133), beginning on fol 41<sup>b</sup>

ای عمره حودیرب تاراج ده حادبا الخ \*

(3) Kâtîbî (see No 171), beginning on fol 65<sup>a</sup>

ای گل آدم بخمر حان مخمر ساحتہ الخ \*

(4) Âsafî (see Nos 219-220), beginning on fol 100<sup>a</sup>

سار آباد حدایا دل ویرانی را الخ \*

(5) Figânî (see Nos 217-218) beginning on fol 123<sup>b</sup>

ای سر نامه نام تو عمل گره کسایرا الخ \*

- (6) Ahli (see No 231) beginning on fol 131<sup>b</sup> —

دو ~ م فرس ان ممد که ساری حلوه گاه اندکا الحج \*

The selection from Ahli's Diwan ends with a colophon dated A H 1009

- (7) Jahān beginning on fol 151 —

ای ر امر کی نکات گسند بددا کاندات

دات نکون برا برک صفت عس حدات

- (8) Khayālī that is to say Maulana Khayālī of Bukhara who died during the reign of Ulug Beg (*d* A H 853 = A D 1449) see Rieu II p 639 beginning on fol 161<sup>a</sup> —

ای زده کوس سبستاهی بر انوان ودم

هر دو عالم بر صعاب هسنی دات علم

- (9) Talib In a subscription at the end of the selection the poet is called طالب سنراری Talib i Shīrazī In a poem on fol 167 the poet praises Shīraz and the then reigning king Shāh Abd Ullah Beginning on fol 166<sup>b</sup> —

دلا نعالم علوی حورا نمی گدیری

دین سواحه سعلی که راه می سنری

- (10) Arifī (see No 172) beginning on fol 169<sup>a</sup> —

دل رسون سد دگر که حواهد سد

همه حورن شد دگر که حواهد سد

- (11) Salman (see No 147) beginning on fol 173<sup>a</sup> —

هم دل که در هوای حمائس کمال نامب الحج \*

The colophon is dated A H 1010

- (12) Ahī (*d* A H 927 = A D 1520 see Rieu II p 736) beginning on fol 200 —

ای صد حکایت ار گل می نو لاله را

مادد عزال حسم نو حسم عزاله را

- (13) Humayūn (see No 214) beginning on fol 208<sup>b</sup> —

بی نوحایی که سود خاک دل خاک اندکا الحج \*



(14) Khwâjah 'Ismat (of Bukhârâ, died A H 829 = A D 1425 ; see Rieu II, p 716), beginning on fol 118<sup>b</sup> -

ای ر عشق آواره در کون و مکان ادا - ته  
آوردده حسن و آتس در همان ادا - حته

Written diagonally in fair Nasta'liq

Several seals and 'Ard-didahs of the reigns of Shâh Jahân and 'Âlamgîr are found at the beginning and end of the copy  
Not dated, apparently 17th century

### No. 1096.

fol 329, lines 14, size  $10\frac{1}{2} \times 6\frac{1}{2}$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$

A very valuable and interesting album containing 4,578 Rubâ'is by 461 poets of ancient and modern times, arranged in alphabetical order

Beginning

ای حالس نور و نار سکرا سکرا دی زارق مور و مار سکرا سکرا  
در هر بعضی نعمت الوان ترا سکرا سکرا را هزار سکرا سکرا را

The names of the contributors are written in red on the margins

A beautiful and carefully written copy Clear and bold Nasta'liq Gold and coloured-ruled borders and an illuminated headpiece The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour

An index of the names of the authors of the Rubâ'is occupies four folios at the beginning

Not dated, 17th century

### No. 1097.

fol 126, lines 10, size  $8\frac{1}{2} \times 4\frac{3}{4}$ ,  $6 \times 3$ .

An album of Persian poetry, containing a collection of Gazals and Rubâ'is, preceded by the story of Plato's invitation to Alexander and the philosophers of that time, beginning thus

صدا - کردن افلاطون اسکندر دوالعربین و حکماء آن زمان را - آورده اند  
که روزی اسکندر ملازمه افلاطون حکم آمد الح \*

The prominent poets from whose *Diwans* the collection is made are —

Humayun fol 8 Haydar fol 10 Asafī fol 12<sup>b</sup> Lisānī fol 13<sup>b</sup> Muhtashim fol 14<sup>b</sup> Nisari Tunī fol 33<sup>b</sup> Gazalī fol 34<sup>b</sup> Shihābī Kırmanī fol 42 Qasim fol 43<sup>a</sup> Salman fol 52<sup>b</sup> Sharif fol 55 Shahidī fol 56 Sharaf fol 59 Mudamī fol 63<sup>a</sup>

Ruba'is by Amir Sayyid Muhammad Harawī fol 66<sup>a</sup> Shaykh Zadah Lahijī fol 73<sup>b</sup> Auhadī fol 75 Attar fol 74<sup>a</sup> Gıyāşī Maşhadī fol 79

Gazals by Salman fol 80<sup>a</sup> Ahlī fol 76

Maşnawīs by Maulana Abd Ullah in admonition of his son beginning on fol 87 —

ای سدید جمال ا م م دو نکه دد گودم سنو

Jamī fol 89 beginning —

حاکس ندی نادلی د الع

Khusrau fol 89<sup>b</sup> beginning —

سددسم که محمود جوان نعت

The Maşnawīs are followed by Gazals of Khusrau Sa dī Haydar Humayun Sharif Asafī Lisānī and some others

Written in beautiful Nasta'liq with floral designs throughout  
Not dated 17th century

## No 1008

fol 625 lines 25 size 10 × 5½ 8 × 3½

A very interesting and beautifully illuminated copy of a Persian anthology containing a large collection of choice compositions in prose and verse by various authors and poets

The contents given at the beginning are as follows —

### Prose

#### I

دباجه ناصی Preface to the entire work by an anonymous author beginning on fol 1<sup>b</sup> —

ای ناد م مجموعہ را اسم ستن  
ای کلام را بود حور گلش

افزودن ۵ از بیاض او عارض خود  
دل سوخته از سواد او مسک حتن

## II

Preface to *Bayâd* by Nasirâ-i Hamadânî (a contemporary of Taqî Auhadi, was well versed in *Inshâ* and poetry. He left a *Divân* of one thousand and one verses, and died, according to *Majma'-un-Nafâ'is* vol II, fol 488<sup>b</sup>, in A H 1002 = A D 1593 but according to Rieu p 1173, in A H 1015 = A D 1606. See also *Riyâd-ush-Shu'arâ* fol 118<sup>a</sup>, *Makhzan-ul-Garâ'ib*, vol II p 920), beginning on fol 2<sup>a</sup>

بید ، المعمور سداس الهمی را از ان پایه در ترانس ، الهم \*

## III

Preface to *Bayâd* by Mirzî Mu'izz Mûsawî Khân (for his life see No 355) beginning on fol 2<sup>a</sup>

سبحان الله شو چند دیده فلم را از مکتله دیوان سرمه سلمانی

## IV

میکسم الهم \*

Preface to the *Bayâd* of Shâh 'Abbâs by Âqâ Husayn Khwânsarî (the son of Âqâ Jamâl Khwânsarî and father of Âqâ Jamâl Sâni, flourished during the time of Shâh 'Abbâs II who reigned A H 1052-1077 = A D 1642-1667. See *Riyâd-ush-Shu'arâ* fol 110<sup>a</sup>, *Makhzan-ul-Garâ'ib*, vol I p 205); beginning on fol 3<sup>a</sup>

تعالی الله رهی پایه بلند سخن و رتبه ارجمند گفتار الهم \*

## V.

Preface to the *Muraqqa'* of Zib-un-Nisâ Begam by Râshid (with his original name Mullâ Ridâ'î, who flourished in Aurangzîb's time), beginning on fol 5<sup>b</sup>

حادثه راه رضای کریم بسم الله الرحمن الرحیم

## VI

Preface to the *Bayâd* of Muhammad Kâzım Munshî (the author of *عالمگیر نامه*, see No 570) beginning

ای پایه ادراک ، تور اقامت سب الهم

VII

دست‌آورد عالمین از عند اللطیف جان Preface to *Sirr ul Alamīn* of Abd ul Latīf *Khan* (by Muhammad Sa'id Urdubādi) beginning on fol 10 —

اسیر بحمد کلام حیرت‌انجام از باب کمال حمد مددعی الع

VIII

دست‌آورد نامہ جامعہاں بنا را از خواجہ علی اکبر Preface to *Khan Jahan s Bayad* by *Khwajah Ali Akbar* (written in A.H. 1103 = A.D. 1691) beginning —

حمد صانعی ا کہ سعادت امی نگ افلاک ا الع

IX

دست‌آورد دیوان ظفر خان Preface to the *Diwan* of Zafar *Khan* (see No 330) beginning on fol 11<sup>a</sup> —

بادل حوس الجان فلم الع

X

Miscellaneous letters and refined prose writings some of them headed by the name of the author as follows —

Mulla Raunaq's letter demanding a horse در طلب مرکب fol 14<sup>a</sup>

Letter by Aqa Qasim مدرسک fol 1b

Letter by Mulla Raunaq Hamadani fol 1b

Letter by Hummat *Khan* fol 14<sup>b</sup>

Letter by Chandar Bhan Munshi fol 1b

XI

مکتوب میرزا کامران به کامران نگ Muza Kamran's letter to Kamran Beg fol 14<sup>b</sup>

XII

در مدمت ساورا حاجی بابا Haji Baba's satire of Peshawar fol 15<sup>b</sup>

XIII

مکتوبات عند اللطیف جان Letters and writings of Abd ul Latīf *Khan* —

Relating to bow fol 16 demanding spectacles fol 16<sup>b</sup> in

praise of the sword fol 17 in praise of the horse fol 17<sup>b</sup>

letter for Mukhlis *Khan* asking for the book ابواب الجان fol

18 relating to the bow fol 18<sup>b</sup> in praise of the grape fol

1b satire on Hindustan fol 19 satire on a night rain at

Bijâpûr, fol 1b, satire on contemporaries, fol 19<sup>b</sup> letter written to the *Khatîb* of Basrah, fol 20<sup>a</sup> satire on Hindûstân, fol 1b, in praise of horse and paper, fol 20<sup>b</sup> in praise of indigo, fol 1b, asking for *ما مہ* (coagulated milk), fol 1b, satire on Hindûstân, fol 21<sup>a</sup>, letter addressed to Âqâ Husayn *Khwânsârî*, fol 21<sup>b</sup>

## XIV

Zuhûî's prefaces to *گلزار ابراهیم* (see No 284-II), fol 22<sup>b</sup> to *نورس* (see No 284-III), fol 25<sup>a</sup>, and to *حوال حلیل* (see No 284-I) fol 27<sup>a</sup>

## XV

Letter of *Shafi'â Shikastah Nawis*, fol 32<sup>b</sup>

## XVI

Letters of *Khwâjah Ali Akbar* on riddles and in praise of *Kashmî* followed by several others on different subjects, fol 34<sup>a</sup>, on rhetorical flourishes, figures of speech and plays on words, etc, etc fol 41<sup>b</sup> Some of these letters on 'good advices' are headed *الموعظة*, others are addressed to

Karîm Ullah *Khân Balhshî* of Lâhaur Muzâ *Khwâjagi*, *Iftikhâr Khân* son of *Mukhtâr Khân*, Mir Abul Fath, Diwân of *Kashmîr*, Mî 'Aftâb, Mirzâ 'Azîm *Shukr-Ullah Khân*, Sayyid 'Abd Ullah, Mir Muhammad Muiâd chronicler of Lâhaur, 'Abd-ur-Rahîm *Khân*, Ja'fai Malik Zamîndâr Mir 'Ibâd Ullah Munshî, Muzâ Muhammad 'Alî Mir Bahr (admiral) of the *Narbadah*, Muzâ 'Abd-ur-Rahîm, Mirzâ Kâzîm, Diwân of Lâhaur, Mirzâ Lutf Ullah, Mir Abul Ma'âlî, Mukarram *Khân*; *Shâkir Khân*, Mî Fakhîâ, Sayyid Ahmad *Khân* Diwân of Lâhaur, Mirzâ Ja'fai Muzâ *Khurram Beg* Sayyid *Khwâjah*, Muhammad Bâqir, Malik Hâdî, Mir Abul Ma'âlî, Farûkh Beg, *Khwâjah* Muhammad Siddiq, Salâbat *Khân*, Hâjî Qâsim Halabî, Sayyid Mînak, Muhammad *Shafi'*, Muhammad Ridâ, Muzâ Abû Turâb, Mirzâ 'Alî Naqî, Râjah Râjûr, Mirzâ Muhammad Nasîr, Muhibb 'Alî Beg Mir Abul Qâsim, Jân Nîsâr *Khân*, Mirzâ 'Ibâd Ullah, Nawwâb Fâdil *Khân*, Diyânat *Khân* Mirzâ 'Azîz Ullah, and Muzâ Dildâr Beg

## XVII

Letters of *Jâmî* (see No 180-xviii) fol 66<sup>b</sup>, beginning —

بعد از انسانی صحایه ، ندا (الحج \* )

## XVIII

Letters of Aman Ullah Husaynī with the *takhallus* Gulshānī on fol 73<sup>b</sup> beginning —

حمد وافر حداد را که ناموف فوق ناطقه بی دها امج \*

For further particulars and the author see No 1396

## XIX

Prose pieces by Nasir al Hamadani fol 77<sup>b</sup> beginning with a preface —

کار نامه نگار حمد منددع صورت افرین نه انگونه دلنسیس اسب الح \*

The preface is followed by several letters addressed to the following — a relative (not named) Mir Muḥim Wazīr of Isfahan a friend (not named) Muzaffar Husayn Kāshī Danīshmand Khan Preface to Bayāḍ fol 81<sup>b</sup> Preface to Anwarī's *Diwan* fol 82

## XX

Writings of Sa'ib fol 83<sup>b</sup> beginning —

ناعص و طول سرخ نمنا بداده امج بر رفته نوبع ما مندوان نوسب

Sa'ib's prose writings collected here consist of letters addressed to the Wazīr of Isfahan Inayat Khan bin Zafar Khan and to some friends who are not mentioned by name. A piece in praise of tobacco is also found on fol 85<sup>b</sup>

## XXI

Writings of Mulla Tuḡra fol 87<sup>b</sup> consisting of some letters and the following pieces —

(See No 333) بحقیقات (4) and مساببات (3) بحکایات (2) بعدا للوادار (1)

## XXII

Writings of Mirza Jalala Tabataba'i fol 101<sup>b</sup> beginning with the preface to Zuhurī's *نامه*

Letter to Muḥammadi Beg *استحلو* fol 104<sup>b</sup>

On the solitary life fol 105<sup>b</sup>

Letter to Shayda fol 107

Letter to Talib Kalīm fol 108<sup>b</sup>

Preface to the *Diwan* of Hajī Muḥammad Jan Qudsī fol 10

Preface to the *Diwan* of Talib Kalīm fol 111<sup>b</sup>

Preface to the *Diwan* of Muḥammad Muḥim Adā'i fol 113<sup>b</sup>

Preface to the *Dîwân* of Mullâ Munî Lâhaurî fol 114<sup>b</sup>

Preface to Hâjî Muhammad Jân Qudsi's *Masnawî* in praise of *Kashmîr*, fol 116<sup>b</sup>

## XXIII

رفعات عبر منقوطة Two letters by Muhammad Salim written in words in which there are no letters with diacritical points, fol 120<sup>b</sup>-121<sup>a</sup>

## XXIV

رفعات که صدعت نقطه بالا و دنا، در دارد و رفعة که دنام و در توان خواند Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol 121<sup>a</sup>), followed by a letter that can be read both as verse and prose, fol 121<sup>a</sup>

## XXV

‘Îd greetings مبارکباد عید برای ساء عالمگیر از فاضلخان و فاضلخان و عد الواسع sent to ‘Ālamgîr by Qâbil Khân Fâdil Khân and ‘Abd-ul-Wâsî’-fol 121<sup>b</sup>

## XXVI

Inscription at Deoharah at کتبه دیوهره اکثر آباد از شیخ ابوالفضل Akbarâbâd by Shaykh Abul Fadl, fol 121<sup>b</sup>, beginning —

العی بجز حانه که می نگرم وینایی تو و در زبانی که می شنوم

گویایی تو الح \*

## XXVII

Letter by Nayan Singh Munshî, fol 122<sup>a</sup>

## XXVIII

Raushan Damîr Munshî's انشاء روسا، و در مناظره چشم و زبان 'Dispute between the Eyes and the Tongue,' fol 122<sup>a</sup>

## XXIX

Sa'd Ullah Khân's رفعة سعد الله خان به شیخ عبد الکریم سرهنندی letter to Shaykh ‘Abd-ul-Karîm Suhindî, fol 124<sup>a</sup>.

## XXX

Dastûr-ul-‘Amal by Shaykh Abul Fadl, دستور العمل ابوالفضل fol 124<sup>b</sup>, beginning

این دستورالاداب الهی و دستور العمل کار آگاهی از مددع عاطف

و معدن راه ، شاهدساهی صدور یافته الح \*

Akbar's *Farman* prohibiting the giving of alms fol 127  
A letter from Akbar to Shah Abbas fol 128

## XXVI

مکتوبات میرزا فاضل Letters of Mirza Fasih fol 130<sup>b</sup>  
The persons to whom the letters are addressed are —  
Nawwab Asaf Khan fol 130<sup>b</sup>  
Khwajah Hasan Bukhari fol 131  
Mulla Afsah Qummi fol 131<sup>b</sup>  
Friends (not named) fol 13  
A Sayyid fol 132<sup>b</sup>  
Shah Nazim fol 133<sup>a</sup>  
An eminent scholar (not named) fol 13  
Another friend (not named) fol 134

## XXXII

شیر نسا otherwise called  
Jawahir ul Ajaib A *Tadhkirah* of poetesses by Fakhrī who calls  
himself here Fakhrī ibn Amir ul Harawī بحرئى ابن امير القروى  
Beginning fol 139<sup>b</sup> —

حود ا حور حود دبرو عابد ، دم الح \*

For the author and his other work صنایع الحسن see No 848—I  
He also left a Persian anthology entitled نکتة الحدیب (see No 1101)  
The work is noticed in Ethe Bodl Lib Cat No 362 see also  
Sprenger Oude Catalogue pp 9-11 Lithographed Lucknow 1873

## XXXIII

آقا حسن خوانساری در نوبت سرب شاه صفی نای  
Khwansari's writing on the occasion of Shah Safi's making vows to  
give up drinking see No 1092—(20) beginning on fol 144

د و حوستحرام فلم الح

## XXXIV

رساله قوامین Risalah ı Qawamin A treatise in the form of an  
epistle by Mu'in uz Zamjı ul Asfizari معین الرمعی الاسفیزاری begin  
ning on fol 149<sup>b</sup> —

حون دم اره ؟ رنی بر حور حد الهی ندگا ای دندر

After praising God and the Prophet the author tells us that in  
his early youth he left home in search of knowledge and came to



Herat in A H 873 = A D 1468 He then eulogises the reigning sovereign Sultân Husayn, and dwells on the praise and distinction of Herat as the residence of Maulânâ Jâmî The epistle ends with a mention of the author's visit to Khwâjah Majd-ud-Dîn Muhammad

The author is well known for his valuable history of Herat, entitled *روصاف العباد می اوصاف مدینه الہرات*, see Rieu 1, p 206

## XXXV

دباجہٴ ناصی ارناطم ہروی  
fol 153<sup>b</sup> Preface to *Bayâd* by Nâzım Harawî,

## XXXVI

Khân Khânân's letter to Mullâ Nazîrî Nîshâpurî, fol 154<sup>a</sup>

## XXXVII

'Urfî's letter to the same Nazîrî, fol *ib*

## XXXVIII

Mîr Bâqır Dâmâd's letter to Darwîsh Fakhrâ and the latter's reply, fol 154<sup>b</sup>

## XXXIX

Mullâ Bihîshî's letter to Mîr Ilâhî, fol *ib*

## XL

Qâdî Nûr Ullah's letter to Abul Fadl, when the latter was on a hunting excursion, fol 155<sup>a</sup>

## XLI

Writing of Mullâ Muhammad Yûsuf, fol 155<sup>b</sup>

## XLII

Mullâ Bihîshî's letter to Zafar Khân fol 156<sup>b</sup>

## XLIII

Darwîsh Fakhrâ's letter to Mirzâ 'Inâyat Ullah, fol 157<sup>a</sup>.

## XLIV

Writing of Bâbâ Tâhîr Kâmil in praise of Shukastah hand-writing, fol *ib*

## XLV

Two letters by Shâh Murîdâ to Nawwâb Mukhtâr Khân, fol 157<sup>b</sup>

## XLVI

Shaykh Muhsin's letter to Mulla Shah fol 158

## XLVII

Shaykh Muhsin Fani's letter to Nawwab Islam Khan fol 158<sup>b</sup>

## XLVIII

Shaykh Muhsin Fani's letter to Mirak Shaykh fol 159<sup>a</sup>

## XLIX

Three letters by Shah Jahan to Mulla Shah fol 159<sup>b</sup>-160<sup>a</sup>

## L

Baba Tahir Kamil's letter to Nawwab Kamgar Khan fol 110<sup>a</sup>

## LI

Baba Tahir's praise of the *Mistar* مسطر (parallel threads strained on a piece of paste board used by scribes for ruling lines) prepared for transcription of the Quran in A H 1074 = A D 1663 composed at the request of Hakim Haydar fol 160<sup>a</sup>

## LII

نسخه ٢٠٠ Nuskhaḥ 1 Mu'amma A treatise on riddles by an anonymous author beginning on fol 161<sup>b</sup> —

ابن مختصر نسبه ١٠ امر مقدمه و قواعدى حدد كه معند اسب الح \*

## LIII

مجمع الصناع Majma' us Sana' A treatise on poetical figures by Nizam ud Din Ahmad bin Muhammad Salih us Siddiqi ul Husayni نظام الدین احمد بن محمد صالح الصدیقی الحنبلی beginning on fol 166<sup>b</sup> —

الحمد لله الذى اعم علينا وهدانا الى الاسلام الح

(See No 850)

## LIV

دقائق الشعر Daqa'iq ush Shīr A treatise on poetical figures by Ali bin Muhammad better known as Taj ul Hallawī على بن محمد الحلاوى beginning on fol 205<sup>b</sup> —

سكر جميل رب حليل ا كه حلال صغاب باب اوسب الح \*

The author, who does not mention his name, says in the preface that as the حدائق السحر of Rashîd Watwât and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets

## LV

حقائق الحدائق - Haqâ'iq-ul-Hadâ'iq Another treatise on tropes in Persian poetry, this one by Sharaf bin Muhammad bin Hasan ur-Râmî حسن الرامى بن محمد بن سرف, beginning on fol 235<sup>b</sup> —

بعد از حمد و صلوات بعد چندین گوید اول السعرا شروع کن

محمد بن حسن الرامى احسن الله عواده الحج \*

In the preface the author says that he wrote this commentary on the حدائق السحر of Rashîd ud-Dîn Watwât by order of his royal patron ibn Hasan Shâh Uways ابن شاه اويس, that is to say, Uways bin Hasan Buzurg of the Îlkânî dynasty, who reigned from A H 757-777 = A D 1356-1374. It is divided into two *Qism*, the first containing specimens from the works of ancient poets, and the second (fol 249<sup>b</sup>) from those of later poets. See Hâj Khal, vol III, p 21, where the date of completion of the work is given as A H 878 = A D 1473. This is doubtful. For an account of the author see No 891, see also Rieu II, p 814. For other copies of the work see Krafft, No 68, Ethé, Bodl Lib Cat No 1340, Rieu, Suppl No 421-V, etc

## LVI

انيس العساقي Anîs-ul-'Ushshâq A treatise on poetical description of female beauty by the same Sharaf bin Muhammad bin Hasan ur-Râmî. See No 891. Beginning on fol 254<sup>b</sup>

حمد و ندای حالقى را علم ، كلمته الحج \*

## LVII

مجموع الكمال والافصال Majma'-ul-Kamâl wa'l Afdâl A treatise containing moral, religious and spiritual instruction, without the author's name, beginning on fol 269<sup>b</sup> —

الحمد لله الذى نور مصانح العلوف بانوار حكمته و زين ساتين

الزواج باظهار نعمته \*

## LVIII

رساله اصطلاح صوفیه Risalah ı Istilah ı Sufiyah A short tract on Sufic terminology explaining the meanings of سراب - حراب - پیرنگان etc etc without the author's name beginning on fol 275<sup>b</sup> —

ندان ارسدک الله که حدد کلماتکه د اصطلاحات صوفیه واقع است  
د بی معنی مسرّح ساجده الحج \*

## LIX

ر باب بی و معنی آن گوید An explanation of the word بی used in Jal'ul ud Din Rumi's Masnawı beginning on fol 275<sup>b</sup> —

اس سطرپی حدد سخی حرابی و ما حرابی نه انم  
است بعضی مدعو و بعضی مدطو الحج \*

## LX

Muntakhab ı Silk us Suluk Extract from the Sufic work سلک السلوک of Diva ud Din Nakbshahi beginning on fol 276<sup>b</sup> —

نماد دانست که یکی از اصطلاحات این علم است حل است الحج \*  
The author has been mentioned in connection with his popular work طوطی نامه (see No 728)

## LXI

ملا ساه Mulla Shah A mystical tract ascribed in the heading to Mulla Shah (see No 326) beginning on fol 279<sup>b</sup> —

وحدت امد امدش نامحل است دم و دمسن نگار کتوب حائل  
الح \*

## LXII

Lawa'ih by Jamı (see No 181—X) beginning on fol 281<sup>b</sup> —

ب فعلا للمکممل و التسمم لا احصى دناؤ سلک کتب الحج \*

## LXIII

Mir at ul Muhaqqiqin A treatise on mystico theological doctrines treating of the knowledge of God derived from self knowledge divided into seven Bab See No 1306 Beginning on fol 291<sup>b</sup>

حمد نحمد بنامی نعدد حصوب نوالکالی را که انار و درت او د  
عالم امان الحج

## LXIV

Tuhfat-ul-Ahbâb A treatise on physiognomy by Muhammad Hakîm Hâjî Muhammad حاکیم حاحی محمد, beginning on fol 300<sup>b</sup>

«پاس نقباس خداوندی را و نمثل و مانددیرا الحج \*

The author frequently refers to رساله ایله النبی

The tract is followed by an extract from a work on احلال, beginning thus on fol 307<sup>b</sup>

ناید که سخن سسار نگوید چه سسار گفتن سساره حج ، دماع الحج \*

## LXV

Ahwâl-i Hadrât A tract containing short biographical notices of the Prophet and the twelve Imâms, written in A H 803 = A D 1400, by an anonymous author, beginning on fol 308<sup>b</sup> —

صلوة ، حمد بیحد و بدون شکر بیعدد در لغت صرف معدودیسب الحج \*

## LXVI

An ingenious or witty prescription for persons suffering from love, beginning thus on fol 313<sup>b</sup> —

معجونى که حکمای تجربه کار و اطلای امتحان دناار بیماران مسوس  
و مهجورى و هستگان فراق و رنجورى را مداومه ، آن تاکید و ترعد ،  
فرموده اند \*

روى و معالجه ، رکوته اسه ، این نسخه ار علاج مسسکا نوشته اند \*

## LXVII

Extracts from the well-known medical work کفایه معالجه of Muhammad Mansûr bin Muhammad bin Ahmad (see No 970), beginning on fol 314<sup>b</sup>

وصل اول در تدبیر حلی و مولود - ندانکه هرگاه که علامات آنستى  
ظاهر شود الحج \*

## LXVIII

Prose writings of Ni'mat Khân 'Âlî (see No 878)

(a) Preface to his Diwân, beginning on fol 322<sup>b</sup>

عیار امرای بعد سخن اکسیریسه ، که خون بر فلذاب معدن لعل طرح  
شود الحج \*

(b) Husn wa Ishq Beauty and Love a tale in mixed prose and verse Beginning on fol 328 —

حدیث و رب بنام حو' ح انداد ا من در نام

(c) or the siege of Haydarabad beginning on fol 337<sup>b</sup> —

• دمنکه مدس کساف صبح الحج

The *و ناع* is followed by a letter addressed by Nīmat Khan to Mirza Muhammad Sa'id Superintendent of the royal kitchen *مسرف* beginning on fol 361<sup>b</sup> —

• اعری صبراً متحمدا سعید ا مواند سراسر مواند الحج

## LXIX

Hikayat i Abul Qasim Basri The story of Abul Qasim of Basrah and his gems taken as stated in the preface from the *جامع الحكايات* (of Auzi see No 727) beginning on fol 363<sup>b</sup> —

• اوان احدا نابلل انه و مهندسان داستان کهن الحج

## LXX

Iate and Destiny a tale rendered from Arabic into Persian at the request of Sayyid Abd Ullah by Abul Qasim *ابوالقاسم* beginning on fol 371<sup>b</sup> —

• سلس نعمتا مر فاد فاهمی اکه ناساهل رفع العدا ل طوار الحج

## POETRY

## LXXI

*Qasidaha* The prominent contributors are —

Zuhuri fol 381<sup>b</sup>

Unsuri fol 382<sup>b</sup>

Madini fol 383

Tugra fol 384<sup>i</sup>

Darab Juyi fol 387

Sa'ib fol 388

Urfa fol 388<sup>b</sup>

Khvajah Ali Akbar fol 393<sup>i</sup>

Nauri fol 394

Shifa'i fol 394<sup>b</sup>

Mirza Mu'izz fol 397

Shah Shuja' (addressed to Halim Inayat ud Din and the latter's reply) fol 398<sup>b</sup>

## LXXII

- Gazals by Qâsim Diwânah, fol 399<sup>b</sup>,  
 Jalâl Asû (in alphabetical order), fol 401<sup>b</sup>  
 Sâ'ib, fol 408<sup>b</sup>,  
 Tâhib Kalim, fol 414<sup>b</sup>,  
 Fasihî, fol 416<sup>b</sup>,  
 Tairî Afshâr fol 417<sup>b</sup>,  
 Hâfiz fol 418<sup>a</sup>,  
 Sa'dî, fol 419<sup>a</sup>,  
 Sabri, fol 419<sup>b</sup>  
 Muhammad Tâhu 'Alawi, fol 420<sup>b</sup>,  
 Tâhib Amulî fol 421<sup>b</sup>,  
 Muhammad Qulî Salim, fol 426<sup>b</sup>,  
 Hikmat, better known as Mukhlis, fol 427<sup>a</sup>  
 Mirzâ Ibrâhim Adham fol 428<sup>a</sup>,  
 Shifâ'î, fol 428<sup>b</sup>,  
 Wahshî fol 429<sup>a</sup>,  
 Ganî fol 430<sup>b</sup>,  
 'Inâyat Khân Âshnâ, fol 431<sup>b</sup>,  
 Nâsî 'Alî, fol 435<sup>b</sup>,  
 Shaukat, fol 437<sup>a</sup>,  
 Yûsuf Beg Shâmlû, 439<sup>a</sup>,  
 'Ufi, fol 439<sup>b</sup>,  
 Tâhir Wahid, fol 442<sup>b</sup>,  
 Mufid Balkhî, fol 449<sup>a</sup>,  
 Mirzâ Radî Dâmsh, fol 449<sup>b</sup>,  
 Hasan Khân Shâmlû fol 450<sup>b</sup>,  
 Shâpûr Qazwîni, fol 451<sup>a</sup>,  
 Mirzâ Barhaman, fol 451<sup>b</sup>,  
 Nâdim Gilânî, fol 452<sup>a</sup>,  
 Mîr Saydî, fol 452<sup>b</sup>,  
 'Alî Ridâ Tajallî, fol 453<sup>a</sup>,  
 Dârâb Jûyâ, fol 453<sup>a</sup>,  
 Karam Ullah Khân 'Ashîq, fol 454<sup>b</sup>,  
 Dâna, 454<sup>b</sup>,  
 Kâfi, fol 454<sup>b</sup>,  
 'Âlî Fânî, fol 454<sup>b</sup>,  
 Partau, fol 455<sup>a</sup>,  
 Lâmir, fol 455<sup>b</sup>,  
 Fâ'iq, fol 455<sup>b</sup>,  
 Munawwar, fol 455<sup>b</sup>

## LXXIII

Verses in praise of female beauty etc fol 450<sup>b</sup>

## LXXIV

Tajrī bands and Tarkīb bands —

Wasukht by Wahshī fol 468<sup>a</sup>

Shīfa 1 s satire of Mumīna fol 469<sup>b</sup>

Juyā in praise of Alī fol 471<sup>b</sup>

Elegy by Muhtashīm Kashī fol 472<sup>b</sup>

Tarjī band by Sa dī fol 473<sup>b</sup> by Yūsuf Beg Shamlu fol 474

## LXXV

Mukhammasat by Tufaylī fol 475<sup>b</sup>

Shayda fol 476<sup>a</sup>

Husamī fol 1b

Abīd fol 476<sup>b</sup>

Sufī fol 1b

Rīda fol 477

Şaba fol 1b

Sa dī fol 477<sup>b</sup>

Lutfī fol 1b

İsmat fol 478

Mahdī fol 478<sup>b</sup>

Hasan fol 479

Rafī fol 1b

Sayyīda fol 479<sup>b</sup>

Sa 1b fol 1b

Taqī fol 480<sup>a</sup>

Nizām fol 1b

Taqī fol 1b

Urfī fol 481

Adham fol 481<sup>b</sup>

Rīda 1 fol 482

Jalalī fol 1b

Khusrau fol 482<sup>b</sup>

Nazırī fol 1b

Majīd fol 483

Shīfa 1 1b

Hafiz fol 1b

Hilalī fol 483<sup>b</sup>

Iraqī fol 1b

Shīfa 1 fol 484<sup>a</sup>



Haqîrî, fol *ib* ,  
 Bahâ'î, fol 484<sup>b</sup> ,  
 'Abd-ur-Rashîd, fol 485<sup>a</sup>

## LXXVI

'Rubâ'îs — Munîr Lâhaurî, fol 486<sup>b</sup>  
 Dastûr, fol *ib* ,  
 Fahmî, fol 487<sup>a</sup> ,  
 'Ufî, fol *ib* ,  
 Ibrâhîm Adham, fol 487<sup>b</sup> ,  
 'Umar Khayyâm, Sûfî, Tâlib (Âmulî), Radî, Muhammad Bâqir  
 Damad, 'Alî Naqî, Rafî', Muhammad Muqîm, Shaykh Amân Ullah,  
 and Faydî, on fol 488<sup>a</sup>  
 Qudsî, Sûfî Hamadânî, Mahwî. Sâ'ilî Nihâwandî, Mîr Shâkî,  
 Hasanî (or Husaynî) Kâshî, Fanâ'î, Shauqî, Mas'ûd Qummî, Sahâbî  
 Najafî and Kalîm, on fol 488<sup>b</sup> , Mîr Yahyâ, Ibrâhîm Tûnî, Rashîdâ,  
 Hâfiz 'Alî, Yâr Muhammad Rakhnab, Mânî Mashhadî Nargisî,  
 Wârastah and Tâlib, on fol 489<sup>a</sup>  
 Hâfiz, Adham, Shâh Muwayyid, Farîd-ud-Dîn 'Attâi, Darwîsh  
 Muhammad, Sahâbî, Mullâ Shâh, Khwâjah 'Alî Akbar, Mullâ Nazmî  
 and Timûr Khân Beg on fol 489<sup>b</sup>  
 Mullâ Ganî, Gûyâ and Sahâbî Astarâbâdî, fol 490<sup>a</sup>

## LXXVII

Muqatta'ât by Ibn-i Yamîn, fol 493<sup>b</sup>

## LXXVIII

Masnawîs (a) Mahmûd wa Ayâz ایار و محمود by Zulâlî (see  
 No 282), beginning on fol 499<sup>b</sup>

دنام انکه محمودسن ایار اسه ، الخ \*

(b) Masnawî, by Nâsir 'Alî, beginning on fol 536<sup>b</sup>

الهی دره دردی د جان زد ر ر دریدد ه راز است بخوان زبر

(c) اله ، دال ، د ، ام ، دروز ، ی ، دده ، اردانغ ، معلسی ، رسی  
اله ، د ، دال ، د ، ام ، دروز ، ی ، دده ، اردانغ ، معلسی ، رسی

(d) بعره ، حکام . In praise of the barber by Mullâ Ganî begin-  
 ning on fol 548<sup>b</sup>

مرا بر تن ربانی گسته هر مو الخ \*

- (e) Satire of the barber by Faqir Haqir beginning on fol 549<sup>a</sup> —  
 نداد اگس حرح سمنگار الحج
- (f) کتانه حل سنون ساه عباس Inscription on the Chihil Situn of Shah Abbas by Muhammad Beg Farsut beginning on fol 549<sup>b</sup> —  
 ای مصلی بنای عرس نظام الحج \*
- (g) نداد ساله مار کسمتر Inscription of Shalahmar Kashmir by Talib Kalim beginning on fol 550<sup>b</sup> —  
 ای شما ن بنای سرس نظدر الحج \*
- (h) تعریف و مذهب اسب Praise and satire of the horse by Talib Kalim beginning on fol 551<sup>a</sup> —  
 مرا نا انکند هر دم بحای الحج \*
- (i) تعریف اسب Praise of the horse by Hasan Beg beginning on fol 551<sup>b</sup> —  
 مرا د رن رن گلگون سمدنسب الحج \*
- (j) مذهب اسب Satire of the horse by the same beginning on fol 552<sup>a</sup> —  
 مرا سب و را لاسر الحج
- (k) قصه لولی کابل A tale by Muhammad Asim beginning on fol 552<sup>b</sup> —  
 بود سوچی نصد اطائف کل الحج \*
- (l) سوز و گداز Suz wa Gudaz by Naui (see No 272) beginning on fol 553<sup>a</sup> —  
 الهی گوبه ام را نالکی ده الحج \*
- (m) صدوی نصوای همدانی Masnawi by Nasir-i Hamadani beginning on fol 558<sup>a</sup> —  
 کم دیوانه از خود هراسان \*
- (n) فرهاد و سهرس Farhad wa Shirin by Wahshi (see No 245 XI) beginning on fol 560<sup>b</sup> —  
 الهی سینه ده انس افروز الحج \*



Each letter is written on a beautifully designed drawing representing a tree a fruit or a flower bunch etc and is then followed by the reply written on an exactly similar drawing Each pair thus written is followed by a collection of choice verses suitable to the subjects of the letters

There are altogether forty topics to which the letters relate They are — Promise Expectation Separation Remembrance Forgetfulness etc etc

Written in fair Nīm Shilast within gold and coloured borders with an illuminated head piece

Not dated 18th century

No 1100

fol 239 lines 19 170 10½ × 6½ 8½ × 4½

Another collection of choice compositions in prose and verse both Arabic and Persian by various authors and poets beginning with a preface without the author's name —

سبحان الله هو وحده      مکتبه د اب سمرقند سلیمان منکم الحج \*

The prominent compositions are —

I

د سباحه نوز      that is to say Zuhri's preface to the Nauris (see No 284—III) beginning on fol 3<sup>b</sup>

سرد سپان عسرتکده وال الحج \*

II

وفاع صررا همان      beginning on fol 7

انکه استغسا کوانف احوال سده بود حقائق نظریں احوال انس است

III

Sanbha Sao's letter to Aurangzib fol 8 beginning —

بچه داشب اسم دم نایب قدم سدا نعرص حصرت ساهمساهی

مد ساد الحج \*

## IV

در معرفت حق از میرزا صائب  
 fol 9<sup>a</sup>, beginning

ستم له ، بداله رحوه شراب تلح  
 کردم بدود تلح فداعب ر آب تلح

Followed by some poems of Sâ'ib

## V

An account of Shaykh Sharaf-ud-Dîn Bihâî's meeting with Shaykh Muhammad Gauṣ, taken from the latter's treatise entitled رسالهٔ اورداد, fol 14<sup>b</sup>; beginning

ساح محمد عوف رحمه الله در رسالهٔ اورداد چون نوشته ام \*

## VI

Conversation between طرماح بن عدی (the messenger of 'Alî) and معاوية fol 15<sup>b</sup>

## VII

A collection of Arabic sayings and precepts, fol 18<sup>a</sup>

## VIII

Ufî's letter to Faydî, fol 23<sup>a</sup>.

Khânkhânân's letter to 'Urfî and the latter's reply fol 23<sup>b</sup>

Sultân Yahyâ Muzâ's letter to Jâmî fol 24<sup>a</sup>

Sayings of Nizâm-ul-Mulk, fol 24<sup>b</sup>

Letter by Abu'l Fath Gilânî, fol 25<sup>a</sup>

Mirzâ Ibrâhîm's letter to Shaykh Bahâ-ud-Dîn Muhammad, fol 25<sup>b</sup>

Mu'âwiyah's letter to 'Alî and the latter's reply, fol 26<sup>a</sup>

In praise of 'Alî taken from منهاج السالكات, fol 27<sup>a</sup>

The above is followed by selections from the Diwâns of Anwarî, Nazûî, Hazîn, etc

## IX

The following prose works of Mullâ Tugîâ (see No 333)

(1) فردوسه, fol 41<sup>b</sup>.

(2) مرآت العارح, fol 54<sup>b</sup>, beginning

یکه تاران مددان تعمیرار دوله ، ستایس داصری الحج \*

(3) دکنر المعانی, fol 59<sup>a</sup>, beginning

دغایس متخون دهان حواهر حمد مکرمه دسه ، الحج \*

(4) نوح المدائح fol 61<sup>b</sup> beginning —

سرحدی فلم نگاش شہنشاہی اسب الہج •

(5) انوار المسار fol 66<sup>b</sup> beginning —

ای حوش دل عراحی و حمام از نو الہج •

(6) تعداد النواد fol 68<sup>b</sup> beginning —

د ندوہ رمن ہند دنگر سدم الہج •

(7) تذکرۃ الانعا fol 69<sup>b</sup> beginning —

طعرا ناکی نبع بان بدر کئی الہج •

(8) تحانات fol 71<sup>a</sup> beginning —

سود فصل حراں سالم نو الہج •

(9) مجمع العراب fol 74<sup>a</sup> beginning —

حہ نو از وسعت حہ کم الہج

(10) مسانہات ربعی fol 75<sup>a</sup> beginning —

موسم ان سد کہ مدعا اک ہندی سر کند الہج •

(11) تصنیفات fol 76<sup>b</sup> beginning —

از نس علط اسب حرب فاموس فلک الہج •

(12) مرتعات fol 77<sup>b</sup> beginning —

دوہا آمد کہ معراض از د نعل کد الہج •

(13) دماحہ معار الادراک fol 79<sup>b</sup> beginning —

سار سکتی برانگہ حمد مانعست کہ گلے مضمون نگس الہج •

(14) Tugra s letters addressed to the following persons —

Shah Safi s ambassador fol 81<sup>a</sup>

Mir Muhammad Muqim fol 81<sup>b</sup>

Muqima fol 82<sup>b</sup>

Hamzah Khan fol 83

Qadi Nizama fol 84<sup>a</sup>

Mir Husayn fol 84<sup>b</sup>

Shamsa ı Khwushnawıs (calligrapher) fol 85

Masih uz Zaman fol ıb

Qadi Zadah fol 85<sup>b</sup>

Khwâjah Lâlâ, fol 86<sup>a</sup>

Description of the court of the king of the Deccan, fol 86<sup>b</sup>

Letter to Timûn Khân fol 87<sup>a</sup>

Letter to Tâlibâ, fol 87<sup>b</sup>

Letter to Shâh Abul Hasan fol 1b

Letter to Mirzâ Bazmî fol 88<sup>a</sup>

Letter to a friend (not named), fol 88<sup>b</sup>

Letter to Mirzâ Rahim fol 89<sup>a</sup>

Letter to Muhammad Shafî fol 1b

Letter to a friend (not named) fol 1b

Letter to Mullâ Muqîm, fol 89<sup>b</sup>

The above prose writings of Tuçrâ end with a colophon dated A H 1160 in which the scribe على الله على says that he transcribed them at the request of Nawwâb Shâh Qulî Khân Bahâdur

### X

A piece of refined prose in praise of Shâh Abbâs and his conquests, beginning on fol 91<sup>a</sup> —

\* مسئلي ششاء عهدايي ستشن دام كردميسه ، كه در سرم كرم الح \*

### XI

A poetical description of female beauty by Mîr Sayyid Ali Mihri beginning on fol 95<sup>a</sup>

\* اى نه ، حانك سيرين حركات الح \*

### XII

معراج الحيال by 'Alî Ridâ Tajallî (see No 1094—X), beginning on fol 96<sup>b</sup>

\* در سرم ديگر هه'ي مس يار الح \*

### XIII

A long Qasîdah by 'Ufî Shîrâzî, beginning on fol 100<sup>a</sup>

\* حهان نگسټم و دردا كه هيچ سهرو ديار الح \*

### XIV

A prose piece by Mirzâ Fasîhî, beginning on fol 102<sup>b</sup>

\* مم ميم مم اس ، اسار اس ، الح \*

The above is followed by a Gazal of Kamâl Khujandî and some Rubâ'is

## XV

A prose piece by Zuhurī in praise of Urfī beginning on fol 104<sup>a</sup> —

\* نلمع طو افامدس حراع علم س اسب الحج \*

## XVI

Nasir Alī s Maṣnawī poem in praise of a نغاس beginning on fol 108<sup>b</sup> —

\* دو نغاسی فلم نددنگ سس \*

The above is followed by short prose and poetical pieces by several authors

## XVII

معبد کاسی The Haft band of Mulla Kashī (see No 114) beginning on fol 123<sup>a</sup> —

\* السلام ای ساه اب حوسدد رب العالمن الحج \*

## XVIII

سورو گدار Suz wa Gudaz by Nauī (see No 272) beginning on fol 147<sup>a</sup> —

\* الهی حمددهام را مالکی ده الحج \*

## XIX

ساقی نامه Saqī Namah by Mulla Muḥammad Sufī (see No 301 fol 43<sup>b</sup>) beginning on fol 156<sup>a</sup> —

\* الا ای دل مائده ار کار و ندر الحج \*

## XX

ساقی نامه Saqī Namah by Hakīm Partawī (see Taqī Auhadī vol 1 fol 145<sup>a</sup> where this Saqī Namah is quoted see also Riyad ush Shu'ara fol 59<sup>b</sup>) beginning on fol 159<sup>b</sup> —

\* دلا دده بردا ار روی کار \*

## XXI

An Arabic piece containing moral precepts etc beginning on fol 162<sup>a</sup> —

حکی ان داود علی نددنا سلمه السلام اوسی الله ان احلس  
لعمان الحککم الحج \*



## XXII.

قصهٔ دزد و قاضی Story of the thief and the Qadi (of Bagdad),  
beginning on fol 168<sup>b</sup>

آوردند ابد که در شهر بغداد قاضی بود با دیادب و اماند ، الحج \*

## XXIII

A dictionary of Persian idioms and phrases explained in Persian,  
and arranged in alphabetical order, beginning without any preface  
on fol 173<sup>b</sup>

تاب الاله . - ار آف برآمدن طاهر سدن اسب اگر خوف طاهر شد  
مکتوبند خوف ار آف برآمد الحج \*

## XXIV

A collection of miscellaneous poems Masnawis letters etc by  
various authors

## XXV.

A description of the rainbow by Muhammad bin Manşûr  
beginning on fol 216<sup>b</sup>

چنین گوید مکرر این سطر مکه بن منصور که عرض تسوید این اوزاق  
الحج \*

The MS ends with some prose-pieces consisting of letters  
'marriage-bonds, etc , etc

Written in various hands

Not dated, 18th century

## No. 1101.

fol 251 lines 19, size 10 $\frac{3}{4}$  × 6 $\frac{1}{2}$ , 7 $\frac{3}{4}$  × 4 $\frac{1}{4}$

(تکفة الکبیر .)

## ('I'UHFA'I'-UL-ḤABÎB.)

An anthology containing a large number of choice Gazals selected  
from the Divâns of well-known poets, from the time of Sa'dî to  
the tenth century of the Hijrah, by Faḫrî ibn Muḥammad Amîrî  
محرری ابن محمد ابن امیری

Beginning —

ای نام بود سعادت مجسمه از دارد نام دو همه اهل نبار  
 بر هر وی که گسب نام دو طار مارا دی نگلس معنی نبار  
 عمل سرانان نوسنای معانی و سخن ا ایل جهان نکهه دانی الع \*

The work is preceded by a preface devoted to the praise of the Wazir Habib Ullah to whom the work is dedicated and whose name is introduced thus in the following verse

امس شه الا ترک عرب - آ ن نام ا لعس

The author's other works mentioned in this catalogue are *صناع الحسن* see No 848—I *حواهر العجاب* see No 1098—(32) His Persian translation of Mir Ali Shir's *Majalis un Nafa* is entitled *لطاف نامه* is noticed in Rieu i p 365

The author does not assign any title to the work but in Sprenger *Oude Catalogue* p 12 it is called *نغمه الحسن* See also Rieu *Suppl* No 375 where a copy of the work is noticed

The Gazals are arranged in alphabetical order

The first eleven Gazals except the one on fol 4<sup>b</sup> are Turkish The rests are Persian

The arrangement is that Gazals of the same metre and rhyme by different poets are grouped together generally followed by one of Takbiri's own The prominent poets from whose works the selection is made are Sadi Khusrav Hasan Dihlawi Salman Hafiz Kamal Khujandi Jami Hilali Bana i Katibi Ibn i Yamin Khwaju Kirmani Ahli Shirazi and Imad Faqih i Kirmani

Written in fair Nasta'liq

Not dated 18th century

The signature of Mr Salah ud Din Khuda Bakshi (the eldest son of the donor) dated 22 August 1891 appears on the fly leaves at the beginning

No 1102

fol 95 lines 12-15 size 6½ × 3¼ 5 × 2½

An album of prose and poetical pieces of little value put together without any order The poets whose names frequently occur are Naziri Nishapuri Muhtashim Mir Radi Mayli Attar Iraqi Zuhuri Auhadi Unsuru Talib Amuli Khusrav Nizazi Fani Figanı Malik Qummi Naziri and Sa'ib

Written in Shikastah  
Not dated, 18th century

## No. 1103.

fol 47. size  $12 \times 7\frac{1}{2}$ ,  $10\frac{1}{2} \times 5\frac{1}{2}$

A small collection of poetical selections from the works of Babā Nasibī Gilānī, Mizā Tahī Wahīd, Ufī, Nīmat Khān Āh, Salmān Sāwajī, Jāmī, Zahīru-ud-Dīn Shufīrawāh, Kamāl Ismā'īl, Ahl Shīrāzī, Amīn Shāhī, Fīgānī Mizā Bidīl, and many other poets. In many places the rubrics of the names of the poets are omitted.

The MS opens abruptly with the following line of Fīgānī

دلی مسداید و صبری که آرد تاب دیز دارش  
عاد یی گر دلی داری تو اس ایجا که من روم

Written in fair Nasta'liq. The latter portion is written in an ugly and careless minute hand.

Not dated, 18th century

## No. 1104.

fol 427 lines 10 size  $11 \times 6$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$

A large collection of poetical extracts divided into eight sections as follows

## I

Detached verses by one hundred and sixty-four poets whose names are arranged in alphabetical order, beginning with a verse by Muqīmā-i Ihsān —

در حلوتیکه بدد و ای تووا سود بی احتیاج آئنده دسه دعا شود

## II

Rubricis. The prominent contributors are  
Shaykh Abū Sa'īd Abul Khayr, fol 211<sup>b</sup>,  
Mushtâq Isfahānī, fol 214<sup>a</sup>,  
Ahsan Qummī, fol 217<sup>a</sup>,  
Umīdī, fol 218<sup>b</sup>,  
Hijī, fol 219<sup>a</sup>,

- Muhtasham Kashī fol 226<sup>b</sup>  
 Walih Harawī fol 221<sup>b</sup>  
 Ahlī Shīrazī fol 223  
 Ahmad Jam fol 21<sup>b</sup>  
 Asir Aumanī fol 224  
 Abul Faraj fol 226  
 Baqir Damad fol 229<sup>b</sup>  
 Afdal Kashī fol 232<sup>b</sup>  
 Bīdil fol 237<sup>a</sup>  
 Baqī Billah fol 244  
 Urfī fol 247<sup>b</sup>

## III

- Extracts from the *Diwāns* of —  
 Khalīṣ *عربی* fol 265  
 Mir Najat fol 270<sup>i</sup>  
 Magribī fol 277<sup>b</sup>  
 Fasīhī fol 279  
 Khusrau fol 281<sup>a</sup> and Sharqī fol 284<sup>a</sup> with extracts from the  
*Diwāns* of many others

## IV

- Mukhammasāt by —  
 Ahlī Shīrazī fol 336  
 Jamī fol 339  
 Sa dī fol 341<sup>a</sup>  
 Khusrau fol 346<sup>a</sup>  
 Sa īb fol 355<sup>b</sup>

## V

- Tarjī bands by —  
 Mushtaq Alī Khan Isfahanī fol 360  
 Iraqī fol 362<sup>i</sup> Shamsī fol 366<sup>a</sup>

## VI

- Enīgmas fol 376<sup>a</sup>

## VII

- Some *Qasīdahs* *Maṣnawīs* etc fol 380<sup>a</sup>

## VIII

*Qasīdahs* in praise of the companions of the prophet the *Imāms* with chronograms expressing the dates of birth and death of the prophet the *Imāms* and other distinguished persons and of some events fol 396<sup>a</sup>

The MS ends with the famous *قصده من نوعی* of Ahlî Shirâzî (see No 231)

Written in fan Nasta'liq in two columns

Not dated, 19th century

### No. 1105.

fol 124, lines 30 (in 3 columns), size  $8 \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 4$

Selections, mostly from the poetical works of well-known modern poets with some from those of ancient authors arranged in alphabetical order

Beginning with a Gazal by Shaukat Bukhari -

دایارنگ تائیری کرامت کن و عالم را الحج

Other contributors are Sâ'ib, Muhammad Quli Beg Salim, Hâfiz, Ganî Kashmîrî, Ruknî-ı Masih, Shaykh Ahmad Jâm, Anwa'î, Nisbatî, Khawâjah Mu Daid, Tâlib Âmulî etc

Written diagonally in fan Ta'liq

Not dated, 19th century

From some notes at the beginning of the copy it appears that the MS once belonged to Sayyid Mubârak Husavn Sa'id Lakhnawî. In 1910 Khwundakâi 'Alî Akbar of Murshidâbâd purchased it from one Sayyid Mahdî and presented it to S Khudâ Bakhsh (the eldest son of the donor), who deposited it in the library

### No. 1106.

fol 91, size  $10 \times 6$   $7 \times 2\frac{1}{2}$

Choice selections from the prose and poetical works of ancient and modern authors

#### I

#### *Poetry*

Foll 1-42 Containing Gazals, Rubâ'is Fards etc The prominent contributors are

Mirzâ Jalâl Asû, Shaykh Jamâlî, Âsaf Qummî, 'Inâyat Khân Âshnâ, Zafar Khân Ahsan, Bîdil, Muhammad Rafi' Bâdil, Hakîm Hâdıq, Râsikh, Muhammad Qulî Salim, Sanjar Kâshî, Sâ'ib, Mir Saydî, Tâlib Âmulî, Tugrâ, Nâsn 'Alî, Muhammad Jân Qudsî,

Mirza Mu'izz Mulla Nisbatı Tahir Wahid Darwish Walih Ganf  
Sarkhwush Fitrat Faydi Urfi Hafiz etc

Beginning —

ای گلش از بهار حنال نوسندها الح \*

## II

### Prose

Foll 43-91 Historical anecdotes wise and moral sayings taken from Habib us Siyar Nigiristan etc extracts from Jamı's commentaries on the Fusus and on Rumi's verse علم حق در علم صوفی گم سود الح Tuzakı Timuri and from many other works

Beginning —

حکایت کند مسرور خادم که نکور مرا مامور ۱۰۱۰ تصوات و گفت

الح \*

Written in beautiful Nasta'liq and also in ordinary Nım Shikast and Nasta'liq

Dated 13 Safar the third regnal year of Shah Alam

The following Persian note in the handwriting of Sir William Gore Ouseley appears on the title page

این کتاب در تاریخ چهارم شهر صفر سنه ۱۲۱۹ هجری داخل کتابخانه

این بنده الهی شد حرره گورادری \*

## No 1107

fol 302 lines 27 size  $11\frac{1}{2} \times 5\frac{1}{2}$   $9\frac{1}{2} \times 4\frac{1}{2}$

Select Gazals from the Diwans of a large number of poets from the 7th to the 12th century of the Hijrah arranged for the most part in alphabetical order

The MS seems defective both at the beginning and end It opens abruptly with the second part of a verse rhyming in الف thus —

بهرجان رسنی مسکنه ن ار جمله مسکنها \*

and ends with some Gazals rhyming in ة In several places the alphabetical order is disturbed The most frequently recurring names are those of Sa'di Khusrav Sulman Hafiz Kamal Khujandi Jamı Malik Qummi Urfi Talib Kal m Sa'ib Bidil etc

In some Gazals headed *لمتحررة* or *لرايه* i. e. 'by the writer' the *takhallus* - *فره* Farhat is adopted, and it seems probable that the anthology was compiled by that poet

Written in careless Ta'liq

Not dated, 19th century

### No. 1108.

fol 82, size  $9\frac{1}{4} \times 5\frac{1}{4}$ ,  $7\frac{1}{4} \times 2\frac{3}{4}$

An anthology of Persian verses The general arrangement is that poems and verses of the same metre and rhyme, though by different poets, are grouped together The copy is defective at the beginning, and opens abruptly with the following verse

ر نه راو ددر هر ک که سر ردم سر ح اک  
کسی نگه که مس کنن حاکبا ایدجابه

The most prominent contributors are -

Sâ'ib, Nâsir 'Alî, Bîdul, Kamâl Khujandî, Ganî Kâshmirî Jalâl Asîr, Khâqânî, Hâfiz Figânî, Zuhûrî, Ibn-i Yamîn, and some others

Written diagonally in fair Ta'liq

Not dated, 19th century

The original folios have been mounted on new margins

### No. 1109.

fol 285, lines 14, size  $9 \times 6$ ,  $7 \times 3\frac{1}{2}$ .

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat Verses treating of the same subject are selected from the works of various authors, and grouped together

The most prominent contributors are

'Urfî, Figânî, Shaykh Faydî, Nazîrî, Nau'î, 'Imâd Faqîh, Âsafî Jâmî, Sa'dî, Qudsî, Khusrâu, Hakîm Shifâ'î, Tâhbâ, Mullâ Zuhûrî, Hâfiz, Sâ'ibâ, Maylî, Wahshî, 'Alî Naqî, Shânî, Wahîd, Kamâl-i Khujand, Shaykh Auhadî, Shâpûr, Magribî, Bâbâ Nasîbî, Shaukat, Jalâl Asîr, Nizâmî, Hakîm Ruknâ, Saydî Tih-rânî, Mîr Sayyîd Husayn Khalîs, Malîk Qummî, etc An index of the subjects treated, arranged in alphabetical order, occupies fol 1-13.

The original arrangement of the MS has been very much disturbed and a large number of the folios are misplaced or missing

Written in good Nasta liq

Not dated apparently 19th century

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No IIIIO

foli 64 size  $8\frac{1}{2} \times 4\frac{1}{4}$   $7\frac{1}{4} \times 3$

A rough collection of little or no value containing indifferent specimens of Persian and Rekhtah verses recipes charms etc etc written by different hands

Beginning —

هسب کلید در گنج م م الله الرحمن الرحيم م

Not dated 19th century